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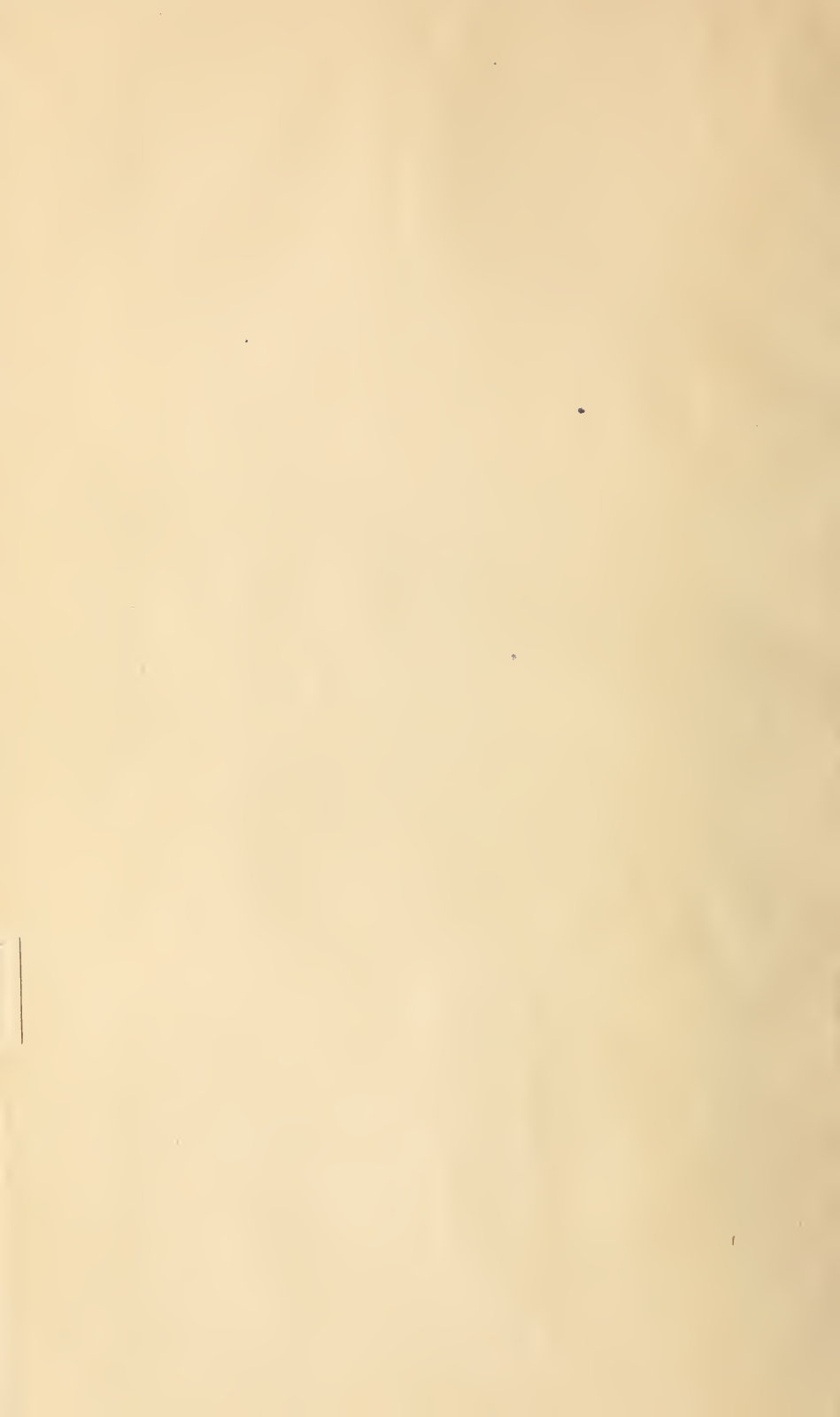


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PRICE TWO SHILLINGS.

# GREAT DISCUSSION

ON THE

ORIGIN, AUTHORITY, & TENDENCY

OF THE

# B. I B L E ,

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BETWEEN

REV. J. F. BERG, D.D., OF PHILADELPHIA,

AND

JOSEPH BARKER, OF OHIO.

STOKE-UPON-TRENT:

GEORGE TURNER, LIVERPOOL ROAD.

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OLDHAM STREET.

1854.



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## ORIGIN OF THE DISCUSSION &c.

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IN December last, in compliance with a request from the Sunday Institute, I began a course of lectures in Philadelphia, on the origin, authority, and influence of the Scriptures. The object of the lectures was to show that the Bible is of *human* origin, that its teachings are not of divine authority, and that the doctrine that the Bible is God's word is injurious in its tendency.

When I sent the Sunday Institute a programme of my lectures, I authorised the Secretary to announce, through the papers, that I was willing to meet any clergyman, of good standing in any of the leading churches, in public discussion on the Bible question.

Mr. McCalla, a Presbyterian clergyman, who had previously held several public discussions on various subjects, accepted the offer, and arrangements were made for a six nights' debate. Mr. McCalla however, after the first night, made no attempt to debate the question, but employed his time in a manner which it would be difficult and perhaps useless, to describe. It may, however, be proper to say, that he sought, by abuse, foul names, and other offensive arts, to turn the debate into a quarrel or a fight. I, however, kept close to the question, which seemed to embarrass my opponent, and the result was, that on the fifth evening, after trying to raise a mob, he withdrew from the contest.

The clergy, or a portion of the clergy, of Philadelphia, unwilling to leave their cause in this plight, demanded that I should discuss the question with Dr. Berg, a minister in whom they had fuller confidence. Being assured that Dr. Berg was a gentleman and a scholar, and that he was the ablest debater the clergy of Philadelphia could boast, I agreed to meet him, and the discussion was fixed for the 9th, 10th, 12th, 13th, 16th, 17th, 18th, and 19th of January,

The report of the debate is before you—the best that I could give. Dr. Berg agreed, before the debate, to supply me with corrected copies of his speeches, that I might be able to publish the debate in full. I wrote to him, when the discussion was over, requesting copies of his speeches, but I received no answer. A day or two after, there appeared an advertisement in the papers, to the effect, that the Christian Committee were about to publish an authorised report of the debate. This Committee, however, never consulted me—never asked for corrected copies of *my* speeches. Their advertisement, therefore, of an “authorised” report, must have been designed to deceive. In this report, I have given my speeches as correctly as I could; my opponent's are reprinted from the *Register*. The opinion of many was, that the Editor of the *Register* did my opponent more than justice; and that his speeches were much improved by passing through his



hands. All I can say is, that I have given the best report of the Doctor's speeches I could get.

Though the Doctor did not prove himself so much of a gentleman as I had been encouraged to expect, I was sorry he declined to continue the discussion four nights longer, as we had not got more than half through the question when the eighth night closed. I wished for an opportunity of laying the whole subject before the public. Perhaps some other clergyman will take the matter in hand—one disposed and able to discuss the subject thoroughly.

JOSEPH BARKER.

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## THE BIBLE DISCUSSION.

[From the Pennsylvania Freeman.]

"THE discussion on the authority of the Bible, at Concert Hall, between the Rev. J. F. Berg, of this city, and Joseph Barker, of Ohio, closed on Thursday evening last, after a continuance of eight evenings. During the whole time, the vast hall was crowded with an eager multitude—numbering from 2,000 to 2,500 persons—each paying an admittance of  $12\frac{1}{2}$  cents every evening, and on some evenings it is said that hundreds went away, unable to approach the door; nor did the interest appear to flag among the hearers to the last.

"Of the merits of the question or the argument, it does not come within the scope of a strictly anti-slavery paper to speak, but we cannot forbear to notice the contrast in the manner and bearing of the two debaters, and the two parties among the audience. Mr. Barker uniformly bore himself as a gentleman, courteously and respectfully toward his opponent, and with the dignity becoming his position, and the solemnity and importance of the question. We regret that we cannot say the same of Dr. Berg, who at times seemed to forget the obligations of the gentleman in his zeal as a controversialist. He is an able and skilful debater, though less logical than Mr. Barker, but, he wasted his time and strength too often on personalities and irrelevant matters. His personal inuendoes and epithets, his coarse witticisms, and a bearing that seemed to us more arrogant than Christian, may have suited the vulgar and the intolerant among his party, but we believe these things won him no respect from the calm and thinking portion of the audience, while we know that they grieved and offended some intelligent and candid men who thoroughly agreed with his views. It is surely time that all Christians and clergymen had learned that men whom they regard as heretics and Infidels have not forfeited their claims to the respect and courtesies of social life, by their errors of opinion, and that insolence and arrogance, contemptuous sneers and impeachment of motives and character, toward such men, are not effective means of grace for their enlightenment and conversion.

"Among the audience, there was a large number of men, who also lost their self-control in their dislike to Mr. Barker's views, and he was often interrupted, and sometimes checked in his argument, by hisses, groans, sneers, vulgar cries, and clamour, though through all these annoyances and repeated provocations, he maintained his wonted composure of manner and clearness of thought. On the other hand, Dr. Berg was heard with general quiet by his opponents, and greeted with clamorous applause by his friends, who seemed to constitute a large majority of the audience, and to feel that the triumph of their cause, like the capture of Jericho of old, depended upon the amount of noise made."

## BIBLE DISCUSSION.

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THE long-expected discussion between Mr. JOSEPH BARKER, of Ohio, and the Rev. Dr. BERG, of Philadelphia, was commenced at Concert Hall, in the city of Philadelphia, on the evening of the 10th of January, 1854. The audience crowded the immense room to overflowing. WM. D. BAKER, Esq., was chosen Chairman ; and Rev. JOHN CHAMBERS and Mr. THOMAS ILLMAN, Moderators. At half-past 7 o'clock, the Chairman read the rules agreed on by the parties. The most important are as follows :—

Mr. BARKER rejects the Bible as a Divine Revelation.

Mr. BARKER maintains that the doctrines, laws and institutions of the Bible are of no superhuman authority.

*The Topics.*—1. The internal evidence. 2. The external evidence. 3. The tendency of the Bible, when the book is received as of Divine authority, Mr. BARKER maintains to be injurious.

King James's Bible to be the standard, with liberty of appeal to the original Hebrew and Greek.

The discussion to continue for eight evenings, with the understanding that it may be extended, by mutual consent, for four evenings more.

Mr. BARKER opens the discussion, and Dr. BERG rejoins on each evening.

### REMARKS OF JOSEPH BARKER.

GENTLEMEN MODERATORS,—LADIES AND GENTLEMEN :

I would bespeak a calm and patient hearing, and, so far as it can be granted, a due consideration of what I may advance.

Several persons in this city have endeavoured to prejudice the minds of the citizens against me. They have preferred against me a multitude of charges. Those charges, so far as I have seen them, are all false, with two exceptions. I am charged with having been born in England. This is true. My defence is, I could not help it. I am also charged with not being a naturalized citizen. My excuse is, that the laws do not permit me to be naturalized till after a longer residence than I can claim. My opponent will not complain of me on account of my birth as he was himself born under the same government, and educated in the same borough and parish as myself. It is with the authority and tendency of the Bible that we have to do, and to these, I trust, we

shall confine our attention. Personalities would not become men met for the discussion of so grave a question.

We are to consider,

First, the origin and authority of the Bible ; and,

Secondly, the tendency of its contents, when the book is regarded as of divine authority.

My opponent ought to have taken the lead, and allowed me to follow. He should have produced his internal and external evidence of the superhuman origin and divine authority of the Bible, and left me to answer. This, however, he declined. I am, therefore under the necessity of leading. I am required to prove the negative. I shall not complain. My task will not be a hard one. We are assured no evidence can be adduced, either internal or external, to prove the position of my opponent ; while internal evidence, in abundance, is at hand to prove the contrary.

The doctrine held by my opponent, the common doctrine of the Orthodox churches, is, that the Bible is the word of God, that its teachings are all divine. *We* believe that the Bible is the work of *man*, that its teachings are purely human, and that we are at liberty to receive or reject them, just as they may appear to us to be true and good, or false and bad,

With your permission, we will state the *grounds* of our belief.

1. We know that books *generally* are the productions of men, and it is natural to conclude that *all* books are so, the Bible included, till proof is given to the contrary.

*We know* of no proof to the contrary. We can find neither *internal*, nor *external* evidence that the Bible had any higher origin than other books, or that it is entitled to any higher authority. We have examined what has been brought forward as proof of the superhuman origin and divine authority of the Bible, but have found it wanting.

II. Even our opponents, who believe in the divine origin of the *Bible*, do not believe in the divine origin of the books deemed sacred by other people. They smile at the credulity of the Mohammedan, who believes in the superhuman origin of the Koran ; they are even disposed to scold the Latter-Day Saint, for believing in the superhuman origin of the Book of Mormon.

They are sure the Turk and the Latter-Day Saint are in error. We are as confident that our opponents are themselves in error. They have hardly patience to read the arguments of Mohammedans and Mormons in behalf of their Bibles. We have read, to some extent the arguments of all, and found them all equally unsatisfactory.

III. We have proof that the Bible is *not* of divine origin,—proof that it is of *human* origin.

1. The Bible in common use is a *translation*, made by men as liable to err as ourselves; men who *did* err, grievously. The translation bears marks of their liability to err on almost every page.

The Christian world bears witness to the imperfections of the translation, by its demand for new and better translations. No sect is satisfied with it. Many of the sects have made new translations.

2. The Greek and Hebrew scriptures, of which the translators profess the common English Bible to be a translation, were compiled by men, weak and erring like ourselves, and they, too, are acknowledged to bear the marks of human imperfection and error.



3. The Greek and Hebrew Bibles were compiled from preexisting manuscripts. Those manuscripts are human transcripts of still earlier manuscripts, which were also human transcripts. Those manuscripts are all imperfect. They differ from each other. The manuscripts of the New Testament alone, differ in more than 150,000 places.

The *originals* are lost—the manuscripts cannot, therefore, be compared with them. So that no means remain of ascertaining which is least corrupted. A perfect Bible, therefore,—a Bible thoroughly divine,—a Bible free from error and uncertainty, is a thing no more to be hoped for, even supposing such a Bible once existed. But there is no evidence that such a book ever did exist. If therefore, we *had* the originals, there is no reason to believe that we should find them less imperfect, less erroneous, than our common translations. But these are points on which it is not necessary, at present, to dwell. The Bible referred to in the rules for this debate is the common version. We have, therefore, to do chiefly with the contents of the common version. These contents furnish internal evidence, evidence the most decisive, that the Bible, like other books, is the work of erring and imperfect men. To this internal evidence we call attention.

1. The form, the arrangement, the language, the style of different portions of the Bible, are all manifestly human. The Grammar, the Logic, the Rhetoric, the Poetry, all bear marks of human weakness. We see nothing supernatural any where in the book, but human imperfection and error we see every where.

But the moral, theological, and philosophical portions of the Bible have the principal claim on our attention, and on these we should chiefly dwell. We can see no traces of any thing more than human in the morality, theology, or philosophy of the Bible; but the plainest traces of imperfect humanity.

Bishop Watson, in his letters to Thomas Paine, has these words:—

“An honest man, sincere in his endeavours to search out truth, in reading the Bible, would examine, first, whether the Bible attributed to the Supreme Being any attributes repugnant to holiness, truth, justice, goodness; whether it represented him as subject to human infirmities.”—*Bishop Watson*, p. 114.

We have followed this course, and will now state the result. We find that the Bible *does* represent God as subject to human infirmities, and that it *does* attribute to him attributes repugnant to holiness, truth, justice, and goodness.

1. It represents God as subject to human infirmities. It represents him as having a *body*, subject to wants and weaknesses like those of our own bodies. When he appears to Abraham, he appears, according to the Bible, as three men. These three men, whom Abraham calls “*Lord*,” talk to Abraham. Abraham kills for them a calf, Sarah bakes them bread, and they eat and drink. They wash their feet, soiled with their journey, and sit down themselves under a tree. God is also represented as appearing to Jacob in the form of a man. He wrestles with Jacob all night. Jacob was too strong for him. He wants to go, but Jacob holds him fast. Jacob demands a blessing, and refuses to let go his hold of the Deity, till he obtains it. God, unable to free himself from Jacob’s grasp, is forced, at length, to yield to his demand, and give him a blessing. He accordingly changes Jacob’s name to ISRAEL, which means the *God-*

*conqueror*,—the man who vanquished God in a wrestling match. In other parts of the book, God is represented as tired and exhausted with the six days' work of creation, and as resting on the seventh day. In Exodus 31 : 17, it is said that on the seventh day God rested, and was refreshed. In Judges 1 : 19, God is represented as unable to vanquish some of the inhabitants of Canaan, because they had chariots of iron. "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

2. God is further represented in the Bible as limited in knowledge. He did not know whether Abraham feared him or not, till he had tried him by commanding him to offer his son as a burnt-offering. But when Abraham had bound his son, and lifted up the knife to take his life, God is represented as saying, "*Now I know* thou fearest me; since thou hast not withheld thy son, thine only son, from me." He is also represented as having to use similiar means with the Israelites, to find out how *they* were disposed towards him. In one place, he is said to try them by false prophets and dreamers, to know whether they loved the Lord their God with all their heart. (Deut. 13 : 3) In another, he is said to have led them *forty years* in the wilderness to prove them, to know what was in their heart, and to find out whether they would keep his commandments or not. (Deut. 8 : 2.) One passage represents him as putting the rainbow in the clouds, to aid his memory,—that he might look on it, and remember his engagement never again to destroy the world by a flood.

3. Other passages of scripture represent God as both limited in knowledge, and limited in his presence,—as dwelling somewhere aloft and apart from mankind,—as receiving his information respecting the doings of men through agents or messengers, in whom he could not put confidence at all times, and as being obliged at times to come down and see for himself how things were going on. In Genesis 11 : 5, we read, "And the Lord came down to see the city and the tower which the children of men builded." So with regard to Sodom and Gomorrah, we read, Genesis 18 : 20, 21, "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." In all these passages, God is supposed to be subject to the same or similar limitations with ourselves.

4. The Bible further represents God as unchangeable, as repenting of his own doing. In one passage, we are told that he repented him that he had made man, when he saw how badly he had turned out; and in another, that he repented of having made Saul king, for a similar reason. In many passages he is represented as being disappointed in men, and as repenting of the good he had promised them, or the evil with which he had threatened them.

5. The Bible gives still darker representations of God. It presents him to our view as subject, not only to innocent human weaknesses, but to the most criminal and revolting vices. It represents him as partial in his affections and dealings towards his children. He is charged with a kind of partiality, which, in a human father, would be deemed most unreasonable and inexcusable. He is said to have loved Jacob and hated Esau, before either of them was born, and before



either of them had done either good or evil. Thus we read, Rom. 9 : 11—13, "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand not of works, but of him that calleth : it was said unto her, the elder shall serve the younger : as it is written, Jacob have I loved, but Esau have I hated." Some tell us that the Hebrew word translated "*hate*," means only to "*love less*." Suppose it does, it is still partiality to love one child less than another, before the children are born, or have done any thing to deserve peculiar love or hate. But the hatred here spoken of is something more than a less degree of love ; it is positive ill-will, malignity, real deadly hate. Hear how Malachi expresses it. Malachi 1 : 2—4, "I have loved you, saith the Lord. Yet ye say, wherein hast thou loved us ? Was not Esau Jacob's brother ? saith the Lord : yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places ; thus saith the Lord of hosts, They shall build, but I will throw down ; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." More cruel or deadly hate, a fiercer or more unrelenting cruelty, cannot be conceived. God is further represented as caring more for the Israelites than for any other people. He is represented as very much concerned for the health, the holiness and the happiness of Israel ; but as utterly careless what becomes of the rest of the world. Hence, he is represented as telling the Jews, that *they* must not eat the flesh of any animal that dieth of itself, but that they *may* give it or sell it to the *stranger*. They must not run the risk of poisoning themselves, but they may poison as many others as they please. They are not to take usury for money of one *another*, but they may take it of others. They are not to hold each other as bondmen or bondwomen for more than six years at a time ; nor are they to rule any of their brethren when in bondage with rigour ; but they may hold the people of other nations as bondmen for ever ; take them and use them as property, buy them or sell them at pleasure ; rule over them with rigour, and hand them down to their children as an *inheritance for ever*.

6. Other passages represent God as grossly unjust and implacably revengeful. He is represented as punishing the innocent offspring for the sins of the parents—as visiting the sins of *idolators* on their children, to the *third* and *fourth* generation. The sons and grandsons of Saul, to the number of seven, were hanged before the Lord, because Saul, many years before, had done wrong to the Gibeonites. After this revolting butchery, the Bible says the Lord was intreated for the land. 2 Sam., 21 : 1—14. Because David did wrong in the case of Uriah, God is represented as saying, "Thy sword shall never depart from thine house." The sinner himself is spared, but his innocent child dies for his sin. Seventy sons of Ahab are destroyed for the sins of their parents. The prophet of God is represented as commanding their destruction. 2 Kings 9 : 10, "The *whole house* of Ahab shall perish," saith the Lord, according to the prophet. God is represented as demanding the destruction of whole nations, for sins committed by their forefathers many generations before. He is represented as commanding the destruction of the Amalekites—to destroy them utterly—

for a sin, if sin it was, committed more than four hundred years before. Hear the passage. It is in 1 Samuel, 15: 1—3—"Samuel also said unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel: now therefore, hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt, Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" Saul went, it is said, and slew the Amalekites. He utterly destroyed all the people with the edge of the sword. He, however, spared Agag, the king, and some of the cattle, and so angry is God at this, that he repents of having made Saul king. Samuel takes Agag, and hews him in pieces before the Lord, to prevent his wrath from consuming them. These are horrid and blasphemous stories. But they are not the worst. The Bible represents God as cursing, and as dooming to pain and agony, to servitude and death, whole races of his creatures, throughout all lands, and throughout all ages, for the sin of *one* individual. It represents him as cursing *all* serpents, making them cursed above all cattle, dooming them to go on their belly, and eat dust, and putting enmity in men's hearts towards them, because one solitary serpent tempted Eve. It represents him as dooming *all* women, throughout all ages and all nations, to great and multiplied pains and sorrows, and making them all subject to the will of their husbands, because *Eve* did wrong before another woman existed. It also represents God as cursing the whole earth for the sin of one man; causing it to bring forth thorns and thistles to annoy all future generations; dooming all mankind throughout all lands, and throughout all ages, to eat of the ground in sorrow all the days of their life; to eat the herb of the field; to eat their bread with the sweat of their brow; and lastly, to return to the dust. The thought is appalling. Countless millions mercilessly doomed to daily and hopeless misery, and then to death, for sins committed before any of them were born! As if this blasphemy were not enough, our Orthodox opponents assure us that the death here threatened was the death of the soul as well as the body, or the consignment of both to eternal torments in hell. The posterity of Ham are doomed to servitude through all the ages of time, for an alleged offence of Ham. The rest of mankind are, of course, doomed to slaveholding. The Israelites are destroyed with pestilence for the sin of David, and even David is said to have been moved by God himself to do the deed, for which the people are destroyed. This case of David deserves to be given at length. It is one of the most astounding, revolting and blasphemous stories in the whole Bible. You may find it in 2 Samuel, 24: 1—10, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." It seems strange that his heart should smite him for doing as God prompted him to do, and that he should charge himself with acting foolishly in yielding to God's impulse. But perhaps he was not then aware that it was God that had made him do the deed. God pro-



bably kept his part in the matter a secret. Still, the account has a horrible look. "However, when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, thus saith the Lord, I offer thee three things; choose one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days, pestilence in thy land? Now advise, and see what answer I shall return to him that sent me, And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thy hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite. And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." The story bewilders us with its horrors. The sinner is *spared*, while seventy thousand *innocents* are *destroyed*? The *sinner*, we say. But who *is* the sinner? Is it a sin to do as God prompts us to do? The only sinner, according to the story, is God himself. Both David and his slaughtered people are victims to the unmerited anger of the great transgressor and destroyer. The blasphemy of the passage is truly horrible.

7. If possible, the Bible represents God in still darker colours. It attributes to him the direst cruelties—the most savage and revolting butcheries. Here is a story from Number 31: 1—7, 9, 15—18, "And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian, Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males, And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women-children that have not known a man by lying with him, keep alive for yourselves."

And the helpless women and the innocent children, even to the suckling born but yesterday, all are butchered. The exhausted mother, with her new-born babe on her breast, are slaughtered together without mercy; and the young untarnished daughters are given to the butchers of their fathers, mothers, and their brothers. And neither God nor his prophet sheds a tear, or utters a word of regret or sorrow. And these the Bible represents as the doings of God!

In Joshua tenth and eleventh, we have a long list of such horrors. Joshua is represented as going forth under the command of God, and slaying men and women, children and sucklings without number, utterly destroying whole nations. His warriors put their feet on the necks of vanquished kings, then Joshua smites them, and hangs them on five trees. He slays the people with a very great slaughter. Even the sun and moon are made to stand still, until the ruin is complete. He takes city after city; smites them with the edge of the sword; utterly destroying all the souls therein—letting none remain. The Lord, it is said, delivered them into his hands. "So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left *none* remaining, but utterly destroyed *all that breathed*, as the Lord God of Israel commanded." Then follows another string of horrible tragedies; whole nations, numbers of nations, all slaughtered; not one poor soul allowed to remain alive throughout their vast extent; and all is fathered on God. And now come other, longer, and more frightful lists of tragic and revolting deeds. Cities and nations, kings and people, men and women old and young, all swept away. Not one is left to breathe. All, all are slaughtered, as the Lord commanded Moses. "There was not a city that made peace with the children of Israel save the Hivites," says the story. "Ah! that explains the matter," says the believer. "Their destruction is chargeable on *themselves*, if they would not make peace." What! must the women and children perish, because the rulers and the warriors refuse to make peace? But hark! the story adds: "Not a city made peace, for it was of the *Lord to harden their hearts*, that they should come against Israel in battle, that he might *destroy them utterly*; that they might have *no favour*, but that he might destroy them, as the Lord commanded Moses." No book can give the Deity a darker character than this. None can throw out against him more atrocious blasphemies. Yet the book abounds in such stories.

God is said to have hardened Paraoth's heart, that he might not let the children of Israel go, but bring down on his people, the innocent as well as the guilty, the most grievous plagues, including the destruction of the first-born in every family in the land. Of course, we do not believe these stories; but the blasphemy is none the less.

Then look at the story of the flood. God is represented as dooming to destruction the whole human race, with the exception of a single family. True, the story tells us man was very corrupt; but were *all* corrupt? Were there no good men? Were there no stainless women? No innocent children? Were all so lost to virtue as to be past hope? Impossible! But supposing the degeneracy to be universal: is utter and unsparing destruction the only alternative? And shall the whole race be swept away without one word of pity, or one sign of sorrow or regret? It is thus the Bible represents the

matter. The blasphemy could not be greater. Nothing worse can be conceived.

8. The Bible represents God as demanding or accepting human sacrifices. It represents him as commanding Abraham to offer up his son Isaac as a burnt offering, though the sacrifice was not completed. In 2 Samuel 21 : 1—14, a sacrifice is demanded and made. The story is as follows : “ Then there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord answered, it is for Saul, and for his bloody house, because he slew the Gibeonites. Wherefore David said unto the Gibeonites, What shall I do for you ? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord ? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house ; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and devised against us, that we should be destroyed from remaining in any of the coasts in Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord’s oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Ahiah, whom she bare unto Saul, Armoni and Mephibosheth ; and the five sons of Michael the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholahite. And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord ; and they fell all seven together, and were put to death in the days of harvest, in the first days in the beginning of barley harvest. And Rizpah, the daughter of Ahiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.” And then we are told, (verse 14,) that, after that, God was entreated for the land. The horrible sacrifice of Jephtha, of his own daughter, is mentioned without a word of blame.

DR. BERG.—Will you please read the passage ?

MR. BARKER.—Certainly. My reason for not reading every passage at full length is, to save time. You may find the account in Judges 11 : 29—40. (Here Mr. Barker read the passage.) It is not here said that the sacrifice was commanded, but no intimation is given that Jephtha did wrong. The *translators* have headed the story, “*Jephtha’s Rash Vow*,” but the Bible itself contains no censure at all.

9. Other portions of the Bible represent God as deceiving people. It represents God as sending forth a lying spirit to deceive the prophets of Ahab. The passage is as follows : 2 Chron. 18 : 18—22, “ Again he said, Therefore hear the word of the Lord ; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab the king of Israel, that he may go up and fall at Ramoth-gilead ? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord



said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." In Deuteronomy 13: 1—3, God is represented as employing false prophets to try and prove his people, to see whether they love him or not. In 2 Thessalonians, 2: 9—12, God is represented as sending men strong delusions of the devil—delusions, as we understand the passage, consisting of signs and lying wonders. These delusions are sent to cause the people to believe a lie, that they might be damned. Other passages of similar meaning are to be found in the Scriptures.

The Bible, after giving these unworthy and blasphemous representations of God, gives opposite representations of him. We have, in consequence, contradictory representations of God in the Bible. While one set of passages speak of him as a man, with a body, others tell us he is a spirit, without a body. While one class of passages represent him as two, three, or many, and call him *Gods*, another class declare he is but *one*. Some passages tell us that Abraham, Jacob, Moses, the elders of Israel, Isaiah and others, saw God; some of them, his face and form, and Moses his back parts; others tell us, no man hath seen God at any time, and speak of him as the invisible, whom no man hath seen or can see.

## COMPARE

|                 |                  |
|-----------------|------------------|
| Genesis 32: 30. | John 1: 18.      |
| Exodus 33: 20.  | 1 Timothy 9: 16. |
| Isaiah 6: 1.    |                  |

Some passages teach us that God is Almighty—that he can do what he pleases—that he fainteth not nor is weary; while others represent him as overpowered, set fast, unable to accomplish his wishes and overcome difficulties, and as being tired with his labours, and taking rest.

## COMPARE

|                 |                 |
|-----------------|-----------------|
| Matthew 19: 26. | Genesis 32: 28. |
| Job 42: 2.      | Judges 1: 19.   |
| Isaiah 40: 28.  | Genesis 2: 2.   |
|                 | Exodus 31: 11.  |

Some passages teach us that God is every where—that he fills heaven and earth—that no one can flee from his presence; while others represent him as limited in his presence—as having a local habitation somewhere aloft, and as having to come down and take journeys, in order to see how things are going on among his creatures.

## COMPARE

|                   |                  |
|-------------------|------------------|
| Psalms 139: 7—10. | Genesis 11: 5—7. |
|                   | " 18: 20—21.     |

Some passages teach us that God knows all things—that he searches the hearts and tries the reins of the children of men, &c.; while others represent him as having to *try* and *prove* men, to find out what is in their hearts.

## COMPARE

|                           |                   |
|---------------------------|-------------------|
| Acts 1: 24.               | Deuteronomy 8: 2. |
| Psalms 139: 2, 3, 11, 12. | " 13: 3.          |
|                           | Genesis 22: 12.   |

Some passages represent God as unchangeable ; while others represent him as changing often. One says, he is not a man, that he should lie, or the son of man, that he should repent ; while others represent him as breaking his engagements and repenting frequently.

## COMPARE

|                  |                  |
|------------------|------------------|
| James 1 : 17.    | Genesis 6 : 6.   |
| Numbers 23 : 19. | 1 Samuel 2 : 30. |
| Malachi 3 : 6.   | Jonah 2 : 10.    |

Some passages assure us that God cannot lie ; while others represent him as lying, if not in person, by proxy—sending out a lying spirit to deceive and entice, and employing false prophets, great miracles, and other strong delusions, to make men believe a lie.

## COMPARE

|                  |                           |
|------------------|---------------------------|
| Titus 1 : 2.     | 1 Kings 22 : 20—23.       |
| Hebrews 6 : 18.  | 2 Thessalonians 2 : 9—11. |
| Numbers 23 : 19. | Deuteronomy 13 : 1—3.     |

Many passages tell us that God is impartial—that he is no respecter of persons ; while others represent him as loving one and hating another, before either of them is born ; as making some for honour and others for dishonour ; some for salvation and others for destruction ; as anxious for the health, the purity, the prosperity of some, and as indifferent to the health, the virtue or happiness of others.

|                      |                   |
|----------------------|-------------------|
| Romans 2 : 11        | Genesis 25 : 23.  |
| Job 34 : 19.         | Malachi 1 : 1—4.  |
| Acts 10 : 34.        | Romans 9 : 10—13. |
| 2 Chronicles 19 : 7. |                   |

There are numerous other passages, which represent God as specially interested in the welfare of the Jews, but as having no concern for the welfare of the Gentiles.

Some passages tell us that God is just—that he will do right—that he will not condemn the righteous or justify the wicked—that the children shall not be put to death for the sins of the fathers—that all his ways are equal, just and right—that no man shall have ground to say, The fathers have eaten sour grapes, and the children's teeth are set on edge—that the soul that sinneth *it* shall die—that the son shall not bear the iniquity of the father, nor the father the iniquity of the son, but that every one shall receive according to his own doings. Other passages, however, represent God as most *unjust*—tell us that God visits the iniquities of the father on the children to the third and fourth generation—represent him as destroying whole families for the sins of the father—cutting off whole nations for the sins of their forefathers, dead many generations before, and punishing whole races for the sins of individuals. Great numbers of passages might be given in proof of this. As specimens,

## COMPARE

|                       |                           |
|-----------------------|---------------------------|
| Jeremiah 31 : 29, 30. | Genesis 3 : 14—19.        |
| Ezekiel 18 : 1—30.    | “ 9 : 22—27.              |
| Deuteronomy 32 : 4.   | 2 Samuel, 24 : 15—17.     |
| Job 34 : 10.          | Numbers 31 : 2.           |
| Psalms 92 : 15.       | 1 Samuel, 15 : 1—3, 7, 8. |
| Genesis 18 : 25.      |                           |
| Proverbs 17 : 15.     |                           |

Some passages tell us God is love—that he is good to all, and that his tender mercies are over all his works—that he would have all to be saved—that he is the father of all, and would not that any of his children should perish ; while other passages represent him as fierce and cruel—jealous, partial and revengeful—telling us that he makes the wicked for the day of wrath—raises up some for destruction—hating men before they are born—forbidding his people to seek the peace or prosperity of surrounding nations for ever.

## COMPARE

|                 |                     |
|-----------------|---------------------|
| John 4 : 16.    | Deuteronomy 23 : 6. |
| Psalms 106 : 1. | Ezra 9 : 12.        |
| “ 107 : 7.      | Exodus 20 : 5.      |
| “ 119 : 68.     | Deuteronomy 4 : 24. |
| “ 145 : 9.      | “ 9 : 3.            |
|                 | Proverbs 16 : 4.    |

Some passages represent God as commanding the sacrifice of animals—speak of the burning flesh as a sweet savor to God ; while other passages declare, that God has no pleasure in sacrifices—that he never commanded them—that all that God requires is, justice, mercy and humility.

## COMPARE

|                     |                     |
|---------------------|---------------------|
| Genesis 8 : 21.     | Jeremiah 7 : 21—23. |
| Leviticus 1 : 9.    | Micah 6 : 6—8.      |
| Exodus 12 : 1.      | Psalms 51 : 16.     |
| Leviticus 4 : 5, 6. | “ 50 : 9—13.        |
|                     | Isaiah 66 : 3.      |

One passage forbids human sacrifices, while others represent God as requiring them.

## COMPARE

|                      |                     |
|----------------------|---------------------|
| Deuteronomy 12 : 31. | 2 Samuel 21 : 1—14. |
|----------------------|---------------------|

One passage tells us that God tempteth no man, while other passages tell us that God tempted Abraham to offer his son as a burnt-offering ; and tempted David to number Israel ; and hardened the hearts of Pharaoh and the Canaanites, that they might do wrong and be destroyed.

## COMPARE

|              |                   |
|--------------|-------------------|
| James 1 : 23 | Genesis 22 : 1.   |
|              | 2 Samuel, 24 : 1. |

Such contradictory representations of God and of his will abound in the Bible. God is represented as giving contradictory commands, teaching contradictory doctrines. All these contradictory representations are proofs that the Bible is the work of erring and imperfect men.

Again : the Bible teaches bad morality, It sanctions despotism and tyranny of every kind.

1. It sanctions political despotism. It tells us that there is no power but of God ; that the powers that be are ordained of God. It commands every soul to be subject to rulers, to submit to them, to obey them, to submit to every ordinance of man, and threatens with damnation all who resist them. It thus makes binding on men all the commands and laws of earthly rulers, however unjust, however



cruel, however unnatural. We must do nothing that they forbid, however good, or however binding; and leave nothing undone that they command, however bad, however injurious, however revolting. To enforce obedience to rulers, the Bible utters the most outrageous falsehoods. It says that rulers are not a terror to good works; when we see that every government on earth endeavours to deter men from good works, our own not excepted. It says rulers *are* a terror to *evil* works, when we know that governments not only tolerate evil works in others, such as kidnapping, slaveholding, injustice, cruelty, debauchery, but frequently practice them themselves on the largest scale. "Do that which is good," says the Bible, "and thou shalt have *praise* of the same;" when we know that governments regularly reproach and persecute those who do good, call them conspirators, rebels, and traitors; while it bestows its praises on the enemies of freedom, the betrayers of the people, the oppressors of the weak, the plunderers of the poor. Falser or more immoral doctrines on the subject of governments, it is hardly possible to conceive.

2. The Bible favours slaveholding, the greatest crime of which a man can be guilty,—a crime including every crime. It represents God as dooming one third of our race to the curse of slavery, in the person and posterity of Ham. It represents God's favourites, such as Abraham and Jacob, as slaveholders. It represents God as allowing his favourite people to enslave one another for six years at a time, and as permitting or commanding them to buy bondmen and bondmaids of the nations around them, and to hold them in bondage for ever; to hold them as a possession, as property, and to hand them down to their posterity, as an inheritance for ever. Even the New Testament does not denounce slaveholding as a sin, or slaveholders as sinners. It speaks of *believing* masters, or slaveholders, and commands servants to obey their masters in all things. It commands them to obey even *bad* masters. And we know what horrible commands masters often give to their servants, both to male and female. The thought is horrible.

3. The Bible favours conjugal despotism. It makes the husband lord, and the wife a subject or slave. To woman it says, "Thy desire shall be subject to thy husband, and he shall rule over thee." It teaches that woman was made for man, not man for woman. Men may buy and sell women. They may have two, ten, or a thousand wives at a time, and concubines or mistresses in addition. Wives are commanded in the Bible to obey their husbands, to be in subjection to them, to be subject to their husbands in *all things*. Even Christian wives are commanded to be subject to pagan, unconverted husbands. They are commanded to obey them, even as Sarah obeyed Abraham, calling him lord. The intelligent or virtuous woman is to obey her ignorant or depraved husband. As Sarah obeyed Abraham, when he told her to equivocate or lie, to conceal her relationship to him, so Christian women are commanded to obey the commands of their husbands, and are encouraged to do so by the promise that they shall then be regarded as Sarah's daughters. Paul gives us the most grovelling ideas of the ends or uses of marriage. He knows but of one motive to justify a man in marriage; which is presented in the words "It is better to marry than to ———." Woman's affections or interests, woman's wants or rights are never hinted at. The Bible writers had



not learned to care for woman. They had not learned her nature. They did not know her worth.

4. The Bible favours parental cruelty. It teaches parents to trust to the *rod* as the great educator. It encourages the most cruel use of the rod. "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." "Correct thy son while there is hope; and *let not thy soul spare for his crying.*" These cruel lessons are attributed to the wisest of men.

5. The Bible favours priestly rule—one of the greatest curses that ever plagued humanity. It commands Christians to obey those that have the rule over them, and submit themselves. (Hebrews 13 : 17) Even Jesus is represented as commanding his disciples to obey the scribes and Pharisees. Matthew 23 : 1—3, "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." These passages are the foundation of the most oppressive and injurious despotisms on the earth. No despotism is so crushing as priestly despotism, whether popish or protestant. No despotism is so cruel. The protestants themselves will acknowledge as much with regard to popish priestly despotism. We ourselves know as much with regard to protestant priestly despotism. Yet both have a firm foundation and unfailing pillars in the Bible.

6. The Bible sanctions polygamy, and concubinage; or the practice of having many wives and mistresses in addition. Abraham is said to have taken one of his female slaves as a wife, and had offspring by her; yet no fault is found with him for so doing; on the contrary, the Bible represents God as declaring, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Genesis 26 : 5.) Jacob had two wives, and had offspring by two of his female servants as well; yet the Bible records no rebuke against him on that account. David had several wives, yet Nathan represents God as saying that he had given him into his bosom the wives of his master Saul in addition; making God the pander to his licentiousness. The Bible says Solomon had seven hundred wives and three hundred concubines, a thousand in all; yet so far from calling him a fool or a sinner, it declares that he was the wisest man that had ever lived, and, stronger still, the wisest man that ever should live. Let it be remembered, that the Bible not only *mentions* these abominations of Abraham and Jacob, David and Solomon, but *justifies* them. It says that David did that which was right in the sight of the Lord, and turned not aside from following him in *any* thing, save in the matter of Uriah the Hittite. It blames him for seducing the wife of a living man; but justifies him in every thing else. So Solomon is blamed for marrying a *foreign* princess; but not for having two wives and one concubine for almost every day in the year.

7. Those patriarchs and princes did many other bad things. Abraham appears to have been a slaveholder and a slave-trader, a liar, a coward, a miserable husband, ready to let his wife be taken by another, to screen himself from danger. David was a liar, a traitor, a murderer. Solomon was a tyrant, a sensualist, a fool. Yet they are all held up for our admiration and imitation.

8. The Bible contains many partial laws; laws made for the

benefit of one class, at the expense of other classes. It contains many indecent, foolish, and cruel laws, with respect to women. It contains cruel, revengeful, bloody laws, with respect to men. It enjoins bloody and unnatural rites. It is horribly liberal in its threats of capital punishment. It is one of the bloodiest codes of laws in existence. It not only threatens death for many crimes, but for things, which are, in truth, no crimes at all. The Bible also contains innumerable foolish laws, about priests, priestly garments, priestly ornaments, the tabernacle and the altar; about offerings, sacrifices, ceremonies. Some of these laws are not only foolish, but mischievous. In truth, no book on earth, that I am acquainted with, contains *more* foolish or more cruel laws, or inculcates grosser immoralities, or presents us with worse examples, than portions of the Bible.

The Bible also presents us with specimens of the most malignant and revengeful prayers. I can imagine nothing more horrible in this way than some of the prayers ascribed to David. Take the following from the 109th Psalm. David, according to his own account of the matter, has been slandered, and otherwise unjustly treated by some one, and the following is his prayer to God for him:—

“Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned, and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him; neither let their be any to favour his fatherless children. Let his posterity be cut off, and in the generation following, let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing, like as with his garment, so let it come unto his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually, Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

Nothing can exceed the bitterness, the cruelty, the murderous malignity, the revengefulness of this prayer. David is not content with the torment and ruin of the person who had offended him, but must pray for all imaginable curses and calamities on his widowed wife, his fatherless children, and even the unborn offspring of his children.

“Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off, and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth.”

Shall we charge such things as these on God? Men talk of blasphemy, but no blasphemy is greater than that of those who call such portions of the Bible as those to which we have called your attention, the word of God. (*Time up. Slight applause when Mr. Barker took his seat.*)

## REMARKS OF REV. DR. BERG.

The Rev. Dr. BERG was introduced by the Rev. Dr. Chambers, and was received with loud applause and cheers, spite of the previous request of the Chairman, that there should be no demonstration of feeling. He said, I am sorry that I interrupted Mr. Barker, although I would have been justified by the rules. Mr. Barker did not once touch the first proposition under discussion. He wasted his first hour. The Doctor here went into an argument in defence of religious controversy. He said that Christ had once engaged in a controversy with Satan for forty days, and why should *he* not engage in one with an infidel—commonly believed to be a child of Satan? There were two proverbs in the Bible, which Mr. Barker might say were contradictory: Answer a fool according to his folly, and Answer *not* a fool according to his folly. It might be said that he was giving notoriety to an Infidel. But it might be well sometimes to place a crown of notoriety on the head of an Infidel, that, like the cap and bells on the head of the court fool, it might announce the quality of the wearer wherever he went. Why should Mr. Barker, even if he could not believe for himself, wish to take away from others their only hope and consolation, their comfort in the hour of death? Some men live as Infidels, but there are few who die as such.

Mr. Barker rejects the Bible because he thinks it full of contradictions. He brings up old arguments, disproved a thousand times. Infidels think better of the Bible than they will allow. I saw an advertisement in the *Ledger*, by a member of the *Sunday Institute*, who proposed to discuss whether Rev. Mr. McCalla, in his late debate, consistently maintained the character of a Christian divine and polemic. Why didn't they ask whether a man was a consistent atheist, socialist, or member of the Sunday Institute? They were constrained to render obeisance to the virtue of the Bible, to its high moral tone. They were a little of the faith of the devil, who believes and trembles. Mr. Barker challenges me to answer. I am here to do so. Depending first upon the grace of the God of Christians and the prayers of all good men, I hope to show that his boastings are idle as the wind, and wild as its ravings.

We pity a blind man; we regard him with tenderness; we will not abandon him. But when a blind man labours to persuade us to put out our eyes, that we may be like him, we laugh at the futility of the attempt. A man without faith is blind. Faith is the eye of the soul.

The debate commences on the first point. It has not been touched. Mr. Barker rejects the Bible as of divine authority. I must prove 1st. the necessity of a Divine revelation. If Mr. Barker rejects the Bible, he is bound to produce a rule of right, a moral touchstone in its place. He is bound to reconcile us to the loss of what we hold most dear. With what will he do it? Has he nothing of superhuman authority? If not, his only stand is among the bogs of stupid, drivelling atheism; and, before two weeks, we will drive him to take his stand there. I offer three facts in support of the necessity of a Divine revelation.

1. The very instinct of the human conscience leads men to recog-



nize the existence of a Supreme Being. Go where you will, every race manifests this.

2. The character of the worshipper always becomes assimilated to that of the being he worships. In every act of worship, there is a tendency to a nearer approach to the standard. The Egyptians worshipped beasts, worms, reptiles, leeks and onions; and it is shown in their character. Some of the ancients worshipped Venas; their worship was obscene. Others worshipped Bacchus; they went into orgies of the most disgusting character. Those who worshiped Odin and Thor were vindictive and fierce. The worshippers of the goddess Khiva are murderers, robbers and prostitutes. In China, the priests of Buddha undersand this idea of assimilations of the worshipper to the thing worshipped. They say, "Think of Buddha, and you will become like Buddha."

Now, then, the question is, Are there any resources in the human mind to prevent this degradation? This brings us to the third fact.

3. No effort of the human mind has resulted in emancipating the race from idolatry.

The first objects of worship were the planets. From these, men fell to beasts and reptiles; and then to idols of wood and stone. Much is said of the humanizing effects of art and science; but the experience of the Greeks and Romans contradicts this. Their worship was vile and obscene; so much so, that the earth fairly reeked with the fumes of hell. Philosophers tried to identify these gods with virtue, to explain them as myths. It was the age of incipient atheism. One either despised the gods, or plunged into excess. Cicero says that men, instead of transferring to themselves the sense of God, transferred their senses to the gods. How can the stream rise higher than the fountain? Men will be what their gods are.

Suppose for the sake of argument, that a man could originate the idea of a pure God—how could he persuade the people of the existence of such a Being? He could do nothing but make atheists. Two things are indispensable. 1. A pure object of worship must be found. 2. A pure Being being revealed, the manifestations of his character and attributes must be attended with such power as to convince.

All this we Christians claim we have in the Bible. Such a testimony we have in its miracles, in fulfilment of its prophecies, in the purity of its morality, excellence of its institutions, and in the experience of the inner life of the believer. Ask Mr. Barker whence he obtained his ideas of a God?—what object he proposed in the creation? Mr. B. is indebted to the book he discards. Mr. Barker says he receives the good, and rejects the bad. Whence had he this superior discrimination? Either the Bible is a revelation or a fraud; there is no alternative. It professes to be from God. Oh, wise men! bring forth your light. Whence did it shine? Was it in Robespierre's time, when a prostitute was worshipped as the Goddess of Liberty? Even the Indians would blush to be with men who have no souls. [Loud applause. Dr. Berg stopped a moment to give the Irishman's advice: "Be asy; and if you can't be asy, be as asy as you can."] You speak of charity—where are your charitable Infidels? Their association with a Christian community has made them what they are. Once, in the history of the world, Infidel charity was permitted by God to display itself. People call the epoch "The Reign of Terror." Its emblem was the guillotine.

If the Bible is not superhuman, then it is of no vital authority. It is valid only on the ground that Might makes Right. If men are to govern, there is anarchy, for one man has as good a right as another, and force is tyranny. If the Decalogue is of human origin, there is no wrong in violating it. [The Doctor here went into a development of this proposition, applying it to each commandment.] "If my opponent should ask me if he would steal, I would answer, No ; for, by a happy inconsistency, your life is better than your doctrine." Under this theory, an act is a crime only because it violates a human law. Then the Fejees or Patagonians can prescribe what is right, and morality is a nose of wax. It would introduce anarchy and tyranny, and make earth a pandemonium, where none but devils could inhabit. (Loud and long continued applause.)

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## SECOND EVENING.

MR. THOMAS ILLMAN, MODERATOR.—Mr. Barker will commence the discussion.

MR. BARKER took his place at the stand. (Applause and hisses.)

REV. MR. CHAMBERS.—It is requested that all marks of approbation, or the contrary, shall be dispensed with this evening.

MR. THOMAS ILLMAN joined in the request of the other Moderator.

## REMARKS OF JOSEPH BARKER.

I trust that the meeting will conduct itself with decorum—that the audience will pay attention to what both speakers may say, and that no one will attempt to place any obstruction in the way of the free and full discussion of the important question under consideration. I ask for nothing more for myself than a patient hearing, and this, I trust, will be granted. If what I have to say be true, it is best that you should hear me, for it may make you wiser and better ; and if it be false, it is still desirable you should hear me, that you may be prepared to set me right. And even if the statement of my views should shock you, it would be well to bear the trial patiently. You send missionaries to distant nations, who take the liberty to call in question the truth of their religions, and the superhuman origin of their sacred books ; and this is as shocking to the people of those nations, as my remarks can be to you. Yet you think the people of those countries would do well to listen to the teaching of your missionaries. Would it not be as well for you to listen to mine ? Can you ask from Pagans more forbearance towards those who call in question *their* views, than you yourselves are prepared to manifest towards those who call in question *yours* ? Let me add, that, though I feel bound to speak with great plainness and freedom, I shall pay as much respect to the feelings of those who differ from me, as a regard to truth and duty will allow.

The subject of debate is,

First, the Divine Inspiration of the Bible.

Secondly, The tendency of the contents of the Bible, when the book is received as the word of God.

Divine inspiration is explained to mean such a degree of influence in the production of the Bible, as to secure it from error or mistake. (*Horne 1, p. 2.*)

We have shown that the Bible is *not* thus inspired ; that every Bible in existence *abounds* in errors ; that our translations, our Greek and Hebrew Bibles, and our ancient manuscripts as well, are alike in this respect ; that none of them bear any marks of a superhuman origin, but that proofs of their *human* origin are visible on every page.

Among other proofs, we presented the following :—

1. That the Bible represents God as subject to human infirmities ; as limited in power and wisdom ; as circumscribed in his presence, and changeable in his character.

We showed, next,

2. That the Bible represents God as inexcusably partial, as grossly unjust, and as fearfully cruel.

We showed, further, that it represents God as commanding or accepting human sacrifices ; as using deceit, and as holding up for our admiration and imitation, defective and immoral characters.

We next showed, that the Bible gives *contradictory* representations of God.

We then pointed out several portions of the Bible which sanction the grossest immoralities, such as despotism, slaveholding, polygamy, concubinage, and the wildest, fiercest, and the most implacable revenge.

The audience would observe, that my opponent made no attempt to answer my remarks, but spent the whole of his time in talking of other matters, many of which had nothing to do with the question under discussion.

We shall briefly notice the Doctor's speech, and then proceed with our argument.

1. The Doctor first charged me with not speaking to the point. This you can answer for yourselves. The point was, the internal evidence of the divine inspiration of the Bible. I showed that the internal evidence proved the Bible of purely human origin.

2. He next gave me some thirty or forty foul names, and threw out a number of unseemly insinuations ; those, of course, require no answer from any one. Perhaps the Doctor, on second thought, may think it advisable not to follow this course for the future. He surely does not expect that we shall follow his example.

3. He next quoted the words of George the Fourth, (perhaps he meant George the Third,) who is reported to have said, "The Bible *needs* no apology." But the word of a defunct English monarch will not decide the question here.

My opponent says that our views are subversive of all virtue, of all law and order—that the triumph of our principles would extinguish the light of the world, rob men of their only consolation, either in life or death, sink the nations in barbarism, &c.

To all his remarks of this kind, we answer,

1. That they belong to the *second* question for debate—the *tendency* of the Bible. Here they are out of place. We are now discussing the *origin* of the book.

2. When such remarks are made, they should be backed by argument. Such statements have not much force, till they are proved.



The Doctor said something about *Socialism*; but as there are fifty or a hundred things, widely different from each other, that go under that name, and as the Doctor did not tell us to which of them he alluded, it would be foolish to attempt an answer. Besides, the subject under consideration is the *Bible*, not *Socialism*. I have said nothing about *Socialism*, of any kind.

The Doctor's remarks about the Sunday Institute, the members of that Institute have answered. The opinion of the members of that Institute appears to have been, that the disgraceful course pursued by Mr. McCalla, and the alleged uncharitableness of Mr. Chambers, were quite consistent with portions of the Bible. For myself, I know of nothing, either good or bad, which *some* portion of the Bible will not justify.

Dr. Berg says, that I myself know full well, that there is not a hope nor a consolation, worth the name, except what springs from faith in Christ.

The truth is, I know the contrary. And see what a horrible reflection the Doctor's statement throws on God. Nine-tenths of the world have not heard of Christ. According to my opponent, then, God has left nine-tenths of his children without a hope or a consolation worth enjoying. Suppose a man should charge my opponent with such cruelty to *his* children as he charges on God, how would he feel? No blasphemy can exceed the blasphemy implied in my opponent's defence of the Bible.

Something was said about the deaths of unbelievers and Christians. I answer, I have seen Christians die full of horror; I never saw an unbeliever die so. I have seen unbelievers very peaceful and composed on their death-beds. What is there to alarm the unbeliever as he approaches death, if he has lived a virtuous and useful life? He fears no hell; he believes in no great malignant devil; and the God in whom he believes has nothing of hate, or rage, or revenge in his character.

Many of those called infidels, believe in a rational and blissful futurity for all, and express a much fuller assurance of a happy immortality than Christians can boast; and none of them are haunted by the thoughts of malignant devils, or tortured with the dread of endless torments.

I have found many of those who are called unbelievers, to be both the best and the happiest people I have ever met with.

The Doctor says, we wish you to put out your eyes. The truth is, we would not have you even to keep them closed. We wish you to use them more and better than ever you have done. We would, especially, have you to keep them open to-night, that you may see who runs away from the question.

The Doctor thinks we have no *faith*. The truth is, we have more than when we believed the whole Bible, and of a better and happier kind, too. To believe the Bible, you must disbelieve Nature, whose revelations are infinite.

But Infidelity is nothing but a great negation, the Doctor says. But the Doctor forgets, that though we disbelieve the falsehoods and follies of antiquity, we have all the positive truth that others can boast, whether it be in the Bible or out of it.



Dr. Berg disbelieves the book of Mormon. The Mormonite tells him, Your Infidelity is a great negation. The Doctor answers, "Is there nothing in the universe to be believed and known, but your hideous and hateful fables?" Just such is our answer to the Doctor. Is there nothing to be believed or known but the false and foolish stories of the Bible? Is the universe of truth shut up in an old book?

I am asked, How can I know what is right or wrong without the Bible? I answer,

1. No one can tell what is right and wrong by *reference* to the Bible. The Bible is no standard of good or evil, truth and falsehood, as I shall show at the proper time. Are believers in the Bible more agreed as to what is true and false, good and evil, than other people? Not at all.

2. The Bible does, nevertheless, teach, that men may of *themselves* judge what is right—that men have the law of right written on their *hearts*, and that Nature itself teaches what is right and wrong. Besides, would a good God leave nineteen-twentieths of his children without the means of knowing good from evil? He has done so, if none can know good from evil but those who have the Bible.

3. How is the Pagan to know that your Bible is true and good? By the purity of its morals and the excellences of its doctrines, the Doctor says. This is the internal evidence, he says. But this supposes the Pagan to have some rule of judging—some test or touchstone of truth and error, right and wrong, independent of the Bible. The Doctor refutes himself, when he talks of internal evidence. Nay, more, he refutes himself when he talks even of external evidence, as we expect to show by and by. A man must know what is true and good, before he can judge whether the Bible is true and good. The appeal to internal evidence supposes men to have this knowledge.

Mr. Berg thinks we are indebted to the *Bible* for all we know of God and mortality above the ancient heathen. He might as well say we are indebted to the Bible for all we know of steam and electricity above the ancients. He forgets or overlooks the great law of progress, which prevades the universe, bearing all things onward. Geology reveals to us the fact that the earth, and the vegetable and animal worlds, have been gradually advancing, ceaselessly improving, for millions of ages past.

We find, as we turn over the leaves of the far backward history of our globe, that all that is fair and beautiful, sprightly and happy, in the vegetable and animal worlds, has sprung from lifeless matter, and is the result of slow but ever-progressing developments. At first, the earth had not even a moss or a fern that she could boast. In course of ages, she abounds in them; succeeding ages give birth to higher forms of vegetable life. At length, the waters and the marshes swarm with humble forms of animal existences. Another round of ages sweeps them all away, and higher and more perfect forms appear and take their places. And thus the earth and all her tribes advance. Higher orders of being succeed lower orders. The higher give place to higher still. Each age, or circle of ages, makes the earth more beautiful, and covers it with lovelier forms of plants and trees and flowers, and crowds its rivers and oceans, its mountains and its vallies with more beauteous and more perfect forms of life.

The progress of earth and animated nature is a type of the pro-

gress of our race. Man has progressed from the beginning. Each stage of his existence has unfolded more and more his intellectual and moral faculties, and given birth to new Bibles and new institutions ; just as each stage of the earth's progress has given birth to new races of vegetables and animals. And still, the race moves on, and God's great universe unfolds to him in slow but sure succession its wondrous secrets, and thus raises him perpetually in knowledge and in virtue. And man, as he advances, gives birth to better books and better forms of life.

Dr. Berg says a revelation is necessary. We grant it. *Many* revelations are necessary to the perfection and happiness of our race, and fresh revelations are daily presenting themselves ; and more are daily needed. But no *supernatural* revelation is necessary ; the natural ones are sufficient.

But see, says the Doctor, how dark and depraved those portions of the world are, where the Bible is unknown. We reply, See how dark and depraved those portions of the world have always been, that have *had* the Bible. Begin with the Jews ; they had the Bible first. What says the prophet Isaiah of the Jews. Were they better than the Gentiles ? The prophet thought not. He compares them to the people of Sodom and Gomorrah.

Hear his words : "Ah ! sinful nation ; a people laden with iniquity, a race of evil-doers, children that are corrupters. Your hands are full of blood." Isaiah 1 : 23—"Thy princes are rebellious, and companions of thieves ; ever one loveth gifts, and followeth after rewards ; they judge not the fatherless, neither does the cause of the widow come unto them." Isaiah 9 : 17—"Every one is a hypocrite and an evil-doer, and every mouth speaketh folly."

"But they also have erred through wine, and through strong drink are out of the way ; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink ; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isaiah 28 : 7, 8.)

"His watchmen are blind ; they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand ; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink ; and to-morrow shall be as this day, and much more abundant. (Isaiah 56 : 10—12.)

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away." (Isaiah 64 : 6)

Such is the testimony of Isaiah respecting the people who first had the Bible. The other prophets give us no better accounts of them. They represent them as liars, cheats, thieves, adulterers, oppressors, murderers. They represent the priests as more deceitful, dishonest, unprincipled, drunken and filthy than the rest of the people.

Then listen to the testimony of Jesus respecting these same people, the Bible people of his day, especially the Orthodox professors and their clergymen. "Ye are of your father the devil ; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. He is a liar, and the father of lies ; and ye are like him. The deeds of your



father ye do. John 8 : 41—44. All their works they do to be seen of men."

"But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers ; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites ! for ye pay the tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith ; these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy, and iniquity. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?" (Matthew 23 : 13—15, 23—25, 27, 28. 33.)

Such is the character Jesus is represented as giving of the Bible believers and Bible expounders of his day. He speaks more favourably of the heretical Samaritans, and even of the unbelieving Sadducees he makes no such complaints as those which he utters against the great believers.

Hear what Paul says of the Bible people of his day :—

"They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known." (Romans 3 : 12—17.)

It would be hard to paint a blacker character.

It was these same Bible believers and Bible advocates, that were the great persecutors of the prophets and reformers of their day. They said all manner of evil against the teachers of truth and the friends of humanity. They scourged them in the synagogues or public meeting-houses—they persecuted them from city to city—some they crucified and some they stoned. They built monuments for the prophets of earlier days, who had long been dead ; but the *living* prophets of their own days they hated, and slandered, and killed. These Bible men and clergymen it was that slandered, and persecuted Jesus. They called him a Sabbath-breaker and a blasphemer ; they represented him as an enemy to the government, and as a sower of sedition. They insinuated that he was undermining their institutions and endangering their nation. They went still further. They went even further than my opponent has gone with regard to me. They did not think it enough to call him a *child* of the devil—they called him a devil outright ; they even called him Beelzebub, the prince of devils.

In the history of the world, there are ten hundred years that are known as *the dark ages*. They were the ages when the Bible men reigned supreme—when the church and the priesthood had things all their own way—when heresy and unbelief were unknown. Even the Bible itself was at length imprisoned in those days. For the Bible has not power to preserve itself, when left without aid from

without, much less to save the world. We are indebted to heretics and unbelievers, for the preservation of the Bible itself. Let the world be given over into the hands of believers in the Bible again, and the old dark ages would return.

There is one institution, which, in deceit and cruelty, surpasses all other institutions ; an institution, the mention of whose name calls forth a world of horrors, and which has long been a proverb for every excess of tyranny and fraud, of infernal craft, and heartless butchery—it is the Inquisition. This accursed and inhuman institution originated with believers in the Bible. It is cherished by the majority of Bible believers to the present day. Its infernal principle and murderous spirit are cherished, even among the Protestants. The Methodist Conference is the Inquisition in the earlier stages of its development.

Within the last few years, nearly two millions of human beings have been starved to death in one small country—Ireland. They were starved to death by the Bible-believing priesthood, and the Bible-believing government of England.

In one man's reign, no less than seventy-two thousand men were hung on the gallows in England ; most of them, on the charge of being vagabonds merely. It was in the reign of Henry the Eighth, the defender of the faith, and the leader of the English reformation, and head of the English church.

The most revolting and inhuman form of despotism and tyranny, the cruelest form of oppression and wrong now dishonouring the earth, and cursing humanity, is to be found in a land of Bibles, and flourishing under the care and culture of the Bible-believing church and clergy—it is American slavery.

The Doctor speaks of the French revolution. That is a large subject, and would require some time for its discussion. A world of falsehoods have been fabricated and put in circulation respecting it. The revolutionists have been fearfully slandered, and the Doctor appears to have been imposed upon by the slanderers. I wish we had time to do justice to this subject. In the after part of this debate I expect to prove three things.

1. That the Bible-believing monarchs, aristocrats and priests, who preceded the revolution, were more cruel and more profligate than the revolutionists.

2. That the *horrors* of the French Revolution were owing more to the crimes and cruelties of believers in the Bible, than to any crimes or cruelties of unbelievers.

3. That the great French Revolution was an incalculable blessing to France—that it swept away many unjust and inhuman laws ; reformed or entirely abolished many unjust and injurious institutions ; gave great impulse to intellectual culture ; promoted the moral elevation of the people ; weakened the power of the priesthood ; destroyed the hereditary aristocracy, and, to a great extent, broke up the accursed land monopoly ; distributed much of the land among the industrious classes ; increased the wealth of the country five-fold ; and, what is more, promoted its more equitable division among the masses. I expect to prove, that, since that revolution, the French have been better governed, better clothed, and better fed. All these things, and many more, I shall if time permit, prove from Orthodox historians and statesmen themselves.

The Doctor speaks as if the ancient Greeks and Romans had no correct ideas of right and wrong. He surely cannot have read many of their writings. They appear to have had better ideas of right and wrong than many of the ancient believers in the Bible. In reading the early history of Rome, I was frequently struck with the just and noble sentiments, both of the Roman people, and some of the Roman rulers. Even the Doctor seems to be struck at times with the grandeur of the Roman soul, for, in a lecture of his, I find the following: "I love that noble saying of the old Roman, '*I dare not say aught that is false; and I am not afraid to say any thing that is true.*'" This is but a fair sample of their noble sayings. I could give you a thousand such.

Dr. Berg speaks of miracles as a proof of the supernatural origin and divine authority of the Bible, Will he tell us,

- 1 What a miracle is;
2. How a miracle can be known from any other events;
4. How miracles can prove a work to be divine;
4. Will he prove that the Bible stories of miracles are true; Our conviction is, than he can do none of these things.

The Doctor also speaks of the fulfilment of prophecy as a proof of the divine origin of the Bible. But,

1. No fulfilment of prophecies can prove the Bible to be divine. The utmost that the fulfilment of prophecy could prove would be, the possession of a supernatural gift by the prophet. But it would not prove even this.

2. No prophecies can be pointed out in the Bible, that can be proved to have been fulfilled. We know what Newton, Keith, and others, have attempted to prove; and we also know how they have failed,

3. We can point to many prophecies in the Bible that have not been fulfilled, and that can never be fulfilled now. The time for their fulfilment is past. And *one* such prophecy in the Bible proves the book not to be wholly divine.

My opponent talked a great deal about the family institution. He seems to think we are opposed to it. We are just the contrary. We regard the family institution in its true and natural form, as the source of unspeakable bliss, and the friend of every virtue. We esteem it more highly, we enjoy its blessings more perfectly, than when we believed in the divine authority of the Bible.

But what does my opponent mean by the family institution? He talks as if there were but *one* family institution, or *one* way in which a family may be organized; whereas there are several. In some cases, the family consists of one wife and several husbands; at other times, it consists of one husband and several wives. In other cases, it consists of one husband, several wives, and a number of mistresses—it may be seven hundred wives and three hundred mistresses. Then, again, it sometimes takes the form of a large slave-trading and slave-breeding establishment, in which one man, with one or a number of wives, makes use of his female slaves as wives or mistresses, thus multiplying his marketable human goods from his own loins. In other cases, the family consists of one husband and one wife: but the husband and wife are brother and sister, or other blood relations. Again it consists of one husband and one wife, the husband lord, and the



wife subject or slave, bound to obey her husband in all things, however vile and ignorant he may be. There is yet one other form of the family institution, formed by the union of one man and one woman, not blood relations, but one in soul, loving each other with pure and ardent love. There is no authority, no subjection. Neither husband nor wife is master; neither husband nor wife is slave. Both are equal. They are companions, friends, lovers; both ready to serve, both *happy* to serve in love; but neither rude or brutal enough to command. Their children are objects of their united love, and sources of most delicious enjoyment. The family is a school, where truth and love are taught, and all the forms of virtuous excellence, and all the arts of life and blessedness are taught by living and ever-present examples. To which of these forms of the family institution did my opponent refer? It is the *last* that *we* love. This we regard as divine. We know nothing diviner. But this is not the family institution to which my opponent referred. The forms of the family institution to which *he* referred, were those presented in the Bible; and those are all vicious and unnatural. Take the families of those whom the Bible represents as God's favourites—as the wisest and the best of men. Begin with that of Abraham. Here, we have one husband, two wives, two kinds of children, and a multitude of slaves, either bought with money or bred in his house. The first wife is the husband's half-sister; his second, is one of his slaves. The children quarrel, and the wives quarrel; and the result is, the younger wife, the female slave, and her child, are turned out of doors, to wander in the wilderness, exposed to all the horrors of starvation. Take Jacob's form of the family institution next. Here, we have one husband and four wives. Two of the wives are sisters—they are the husband's cousins. He bought them of his uncle for seven years' service each. He loves one of them, but hates the other. It is not known whether either of them loves him. A woman's love or taste was not consulted in Bible times. The other two wives are the husband's slaves. Here too, the wives and their children quarrel; and the elder sons at length take one of the younger ones, and sell him into slavery. The wives are disputing about their husband's favours, and buying and selling his company. We have, next, the case of David. How many wives *he* had, we are not told; but after being informed that he had taken a number, we are told that God gave him a number more, even all the wives of his master and father-in-law Saul. His house is the scene of incest, rape, strife, rebellion and murder.

Next comes the case of Solomon. Here, we have seven hundred wives and three hundred mistresses—a thousand in all. We may guess what kind of household comfort the husband had, from the low opinion he expresses of woman, and the miserable views he gives of life. "One man among a thousand I have found," he says, "but a woman among ten thousand I have not found. All is vanity and vexation of spirit." These are the forms of the family institution we are to accept as divine, if we take the Bible as divinely inspired. The Bible gives us no example of a true, a natural, a virtuous form of the family institution. We have *found* the true family order, but we are not indebted to the Bible for the discovery, but to Nature only. We have found it in *spite* of the Bible. It is the Bible-believers, then, that are the enemies of the true, the natural, the vir-

tuous, the happy family institution. The man who praises the Bible forms of the family institution, praises, though he may not intend it, the grossest forms of vice. (*Time up.*)

## REMARKS OF REV. DR. BERG.

(General and long-continued applause.) I feel under obligations to my opponent to present the positive side of the argument for the Divine origin of the Bible ; but I will notice his objections. These do not come regularly. His first speech contains propositions under both topics of this debate. You will excuse me the episode, before I proceed to establish a few propositions bearing on the question. While my opponent was speaking of the attributes of Jehovah, I was forcibly reminded of the passage in Job—"Canst thou by searching find out God ; canst thou find out the Almighty unto perfection ? It is as high as heaven ; what canst thou do ? as deep as hell ; what canst thou know ? The measure thereof is longer than the earth, and broader than the sea." We can appreciate the motives of God only so far as they are revealed. The imperfect understanding of man cannot conceive God. His ways are not as our ways. They are as high above them as heaven is above the earth. Before any objection to the acts of Jehovah can be considered valid, the mind of the objector must embrace the vast range of the universe ; he must be as wise as Jehovah himself. What shall we think of the man, who, with feeble intellect, presumes to sit in judgment on God ? It is said by the wise man, that if a man judge in a matter without first hearing it, it is a shame to him. One thing is certain, that when God created the world he never took counsel of my opponent. (Laughter, slight applause, and a few hisses.) History shows that all the revelations of God to man have been progressive, developing themselves as the human mind was able to comprehend and act upon them. It took four thousand years to prepare the world for the introduction of Christianity. The system was foreshadowed by types full of portentous meaning. A code of laws was granted, imperfect, it is true, but enough to secure the Jews civil and religious privileges vastly superior to any enjoyed by contemporaneous nations. Moral truth was revealed as fast as men were prepared to receive it. Christ said to his disciples that he had many things to say to them, but they could not hear them at that time. Men may be prevented from accepting the truth by their passions, or from understanding it by their imperfect social organization. As time rolled on, God became more intelligible to his people ; always, however, accommodating his language to human weakness. If the ancient Scriptures spoke of God as having a body, it did no harm to the Jews, for it was revealed to them that God is a spirit. They made no mistake, were led into no error. Even my opponent, dark as his mind is, never was misled by this language. He would repudiate any such construction of the whole of those books. Their excellence was great. They taught that eternity was real, that there were higher and lower spheres of being, that heaven was the development of the greatest glory to which man can be raised, and hell the realization of the greatest misery to which he can be sunk.



Our present state is a pupilage for something higher and better, just as the Jewish system was. We can regard this book as the progressive Revelation. It should be taken and interpreted as a whole. The imperfect language, adapted to human weakness, of one part, may be perfected in another. If my opponent finds in the Old Testament that David is represented as being tempted of God, and that this is better expressed in the New, candour requires him to make the correction. In James 1 : 14, we read, "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man ;" and the apostle adds the significant words, "But every man is tempted when he is drawn away of his own lust, and enticed."

That the Bible, as a whole, is a progressive revelation, is an answer to many of the insulated objections urged by Mr. Barker in his first speech ; but I will answer them more in detail. What shall we say, however, of his mode of reasoning ? It is laborious, certainly, but of a purely mechanical character. We look in vain for anything in it broad and philosophical. We find in it assertion upon assertion devoid of foundation, and lacking every attribute except unparralled effrontery. (Vehement applause, and hisses.) Does my opponent believe in a God ? If so, what are his attributes ? What is he ? I asked him this before, and he omitted to answer. He omits to answer the very questions upon which the gist of the matter turns. Is his God one of perfection ? Whence does he derive his ideas of God ? From the works of Nature ? Let him explain them by reference to Nature, if he can.

My opponent says that the God of the Bible is unjust and cruel. May God, in his infinite mercy, open his eyes to the light ! The slaughter of the Canaanites, with their women and children, would have been cruel, if there had been no divine command. But God is sovereign, and could thus testify his inflexible determination to punish their vileness. Holiness may require severity for its justification. A God all mercy would be an unjust God.

I said, last night, that my opponent would be driven to take his stand among the bogs of atheism. Let us see where his principal argument would lead him. Is this world, with its varied events, controlled by a superintending Providence, or is it not ?

How is it with the ten thousand human beings who recently fell before the pestilence in a Southern city ? What will you say of that population, decimated by the hand of the destroying angel, of the people living on the borders of the Mississippi river, who were cut off, and the women and innocent children taken from this earth, not by a momentary pang, but by the slow process of a frightful disease ? Will he lift toward Heaven his daring hand, and say that God is cruel ! Even now the public mind is agitated by the painful rumour that a vessel has gone down at sea, with hundreds of human beings, of all ages, on board. If she has, will my opponent lift his bold face and cry—God is unjust ? But we Christians will bow before the dispensation of Providence, and say his ways are on the sea, and his path on the deep waters.

The ordinary operations of Providence offer a more stupendous difficulty than the case cited by my opponent. Men die. Why do they die ? Why is there upon them the incurable taint of mortality ?

Can Infidelity solve the problem ? The daily deaths on the face of the earth are fifty million, daily illustrations of the truth announced in the Bible, "He cometh forth like a flower, and is cut down ; he felleth also as a shadow, and continueth not." All die—men women and little children. Will my opponent stand by the fresh graves of the dead, and say : "Oh ! God ! thou art cruel !" Let him. We will rather pray : "Lord, so teach us to number our days, that we may apply our hearts unto wisdom." He may ask, in reference to these natural phenomena, was the flood necessary ? We answer : Behold a flood which sweeps away generation after generation ; besides geology proves the truth of the Deluge.

My opponent spoke of Jehovah as repenting, though immutability is one of the divine attributes. I might make a stand here on philosophical ground, but I waive that. No child could mistake the meaning ; none but an Infidel, an Infidel driven to desperation, would make of this a contradiction. So, again, when God is represented as resting after labour, being refreshed, depending upon human action, coming down to Babel, and visiting Sodom—all this is owing to the use of human language, in its ordinary acceptation.

He represents Jehovah as encouraging immorality, because some of his favourites were guilty of bad acts. I must pronounce this a blasphemous slander. This is strong language, but it is merited. Did God regard these acts with favour ? Are we not told that he punished them ? How, then, will my opponent dare to say that God encourages immorality. (Cheers and a few hisses.)

The punishment of David, Abraham, and others, is recorded. They were God's favourites, not because they were without sin, but because they were habitually devoted to his service.

He represents God as partial, because he had a chosen people ; and the Bible as contradictory, because it says He is no respecter of persons. In one sense, God is impartial, treating all alike. In another, He is a sovereign, dispensing favours as seems good to him. He dispenses health and sickness, wealth and poverty, high and lowly station. He judges king and peasant by the same law, and assigns to master and slave the same mortality. He gives to whom he pleases, station, power, and the emolument of grace. He is the only Eternal Invisible, and Wise God. Glory and dominion to him for ever. Amen. (Slight applause.)

My opponent represents Jehovah as accepting human sacrifices on his altars. Is this so ? I would be justified in using strong language here, but I will be as moderate as the case will allow. He cites Abraham's intended sacrifice of Isaac. It is true, God ordered Abraham to sacrifice his son on Mount Moriah, but when he was about to do it, we read that the angel called to him and said, "Lay not thine hand upon the lad, neither do thou any thing unto him ; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

This important statement was omitted by my opponent. God proposed to try the faith of Abraham. Did He not know ? Surely he did. But the trial was needed for Abraham's profit, and for an example to the Church for all succeeding generations. Jehovah required human sacrifices ! Yes, Mr. Barker, He requires you and me to offer ourselves as living sacrifices to His service. But He is no

Moloch. If God had permitted Abraham to make the sacrifice, He had a right to do that, or any thing else his sovereign wisdom might demand.

My opponent represents the God of the Bible as practising deceit, as sending strong delusions, and lying spirits. The doctrine that God abandons men who will not repent is true. They harden their hearts, and He gives them over to believe lies. [Dr. Berg was justifying the doctrine of judicial blindness, when his time expired. He sat down, remarking, that as he had been indebted, last evening, to the courtesy of Mr. Barker for a few minutes more, he would now repay the debt. (Long and loud applause.)

## REMARKS OF JOSEPH BARKER.

I am glad my opponent has thought proper to attempt to answer some of my arguments of last night. The full strength of those arguments would not be so clearly seen, if no attempt were made to refute them. You see now the amount of what my opponent has to bring against them, and can judge what it is worth.

He says that God commanded Abraham to sacrifice his son, not for his own information, but for the benefit of Abraham, and to make him an example to the Church. It is easy for the doctor to *say* this, but how will he *prove* it? The Bible, which the doctor says is his only guide, says just the contrary. The reason *it* gives for the trial comes out in the words attributed to God: "Lay not thine hand upon the lad; for *now* I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." No words could more plainly indicate that, *before* this trial of Abraham, God was in doubt with regard to him; but that Abraham's readiness to kill his son, his only son, had fully satisfied him that he feared him. To put something else in the place of this account of the matter, is to *alter* the Bible, not to prove it *divine*. No doubt, the doctor could put something in the place of these objectionable passages which would not be so foolish or revolting, but his business is not to make a *new* Bible, but to prove the one we have divine.

In the parallel passage in Deuteronomy 8: 2, the reason is given: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and, to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or no." Nothing could more plainly intimate that God did not previously *know* what was in their heart.

The passage on which I laid most stress as proving the charge that God is represented in the Bible as demanding human sacrifices, was 2 Samuel, 21: 1—14. This passage should have been noticed first; yet the Doctor has passed it entirely by. Did he feel that an attempt to explain the passage would make the matter worse? This passage deserves particular notice. It is one of the strangest and most revolting in the Bible. "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." Here we are taught, first, that God sent a three years' famine, to afflict and destroy an innocent



people, because a king, long since dead, had, during his lifetime, been cruel to another people. The idea is most ridiculous and monstrous. It is as if a father should starve his younger children to death, because an older child had previously beaten and killed a number of his brothers and sisters. But this is not the worst. God keeps on punishing the innocent with famine, on account of the cruelty of Saul to the Gibeonites, till David delivers over to the Gibeonites seven innocent sons and grandsons of Saul, and till the Gibeonites hang those innocents before the Lord. The Bible tells us that, after *this* God was intreated for the land! A more foolish, a more horrible, a more immoral, or a more blasphemous story, it seems hardly possible to conceive.

My opponent asks, Can we, by searching, find out God? Can we learn his character and attributes from Nature? The Bible says we can. In the first chapter of Romans, we are told, that "that which may be known of God is manifest to them; (that is, the Gentiles,) for God hath showed it unto them. For the invisible things of Him, (his unseen attributes,) from the creation of the world, are clearly seen, being understood or revealed by the things that are made, even his eternal power and God-head; so that they are without excuse." Rom. 1: 17, 18. We think, with Paul, that what *may* or what *can* be known of God,—all that can be known of God,—is made known to us by Nature; that the things seen, reveal all that can be revealed of things unseen; that as we see the hidden nature of a tree by its fruit, and the inner nature of man by his deeds, so do we see the otherwise invisible attributes of the Deity by his works.

The Doctor says God's ways are not our ways. It is well they are not, if the ways of God are such as the portions of the Bible which we read last night represent them. But they are not. Those portions of the Bible belie God. They blaspheme him. Still, the ways of many men are too much like the horrible ways falsely attributed to God in the Bible. Men who regard those bloody and revengeful slaughters as God's works, often become bloody and revengeful themselves.

The Doctor says we must be as wise as God himself, our minds must embrace the vast range of the universe, before we are qualified to judge God's doings.

DR. BERG.—My opponent misrepresents me.

MR. BARKER.—I thought I quoted his words. Will the Doctor please to state what he did say?

DR. BERG.—I said, that in order to be able to appreciate the motives which govern the conduct of God, we must have all his wisdom.

MR. BARKER.—So I understood him. But is it so? To appreciate the motives of a person, we only need, in general, to know his acts. As a general rule, the *act* reveals the motive, as the fruit reveals the tree. To know what character the writers of the Bible attributed to God, we need only to know what deeds they ascribe to him. But the Bible professes to tell us God's motives as well as to acquaint us with his acts. Thus, in 1 Samuel, 15: 2, 3, we are told that God's motive for destroying the Amalekites was revenge,—vengeance for a crime committed four hundred and fifty years before the



poor creatures were born. "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. The Doctor's talk about hidden motives is out of place. The horrid deed and the mad miserable motive are both stated : and the representation that God could do such a deed, from such a motive, is assigned "in Numbers 31 : 12, for the wholesale, cold-blooded and unsparing butchery of the innocent women and children of Midian. "The Lord spoke unto Moses, saying, Avenge the children of Israel of the Midianites." My opponent talks of blasphemers. The greatest blasphemers are those who charge God with being the author of such blasphemous misrepresentations of himself and his doings.

The Doctor says I placed Mormonism on a level with Christianity. I did not. I simply referred to Mormonism to make plain the folly of my opponent's remarks about unbelief being nothing but a great negation.

He tries to account for God's speaking of himself as subject to human weakness, by telling us that God reveals truth, as men are prepared to receive it. But the passages we have been noticing, do *not* reveal truth. They conceal it. They teach error. Suppose a Turk or a Pagan should make such excuses for the blasphemous representations of God found in the Bibles ? You would scorn them. Yet they would do for Paganism as well as Judaism. The truth is, men are always better prepared for *true* representations of God than false ones. Such representations of God as those we have noticed, do not prepare men for true representations. They blind men. When received as divine revelations, they act as a veil to hide from men the truth for ever. The best way to prepare men for receiving the truth is to tell them it. If they cannot bear the whole, tell them a part ; but never teach them falsehoods. God especially could have no reason for speaking falsely, if he can *make* men understand him at pleasure.

My opponent says God speaks of himself as having a human body to make truth plainer. What truth ? The truth that he has no body ? Strange reasoning this. You tell a man God is like a man,—eats, drinks, rests and refreshes himself like a man, to make it plainer that he is not like a man, and that he does none of these things ! And men can be imposed on by such reasoning. It is mournful. We repeat the tendency of these false representations of God, when received as God's word, is to perpetuate error, to make it immortal. They blinded the Jews. Moses is the veil on their hearts to this day, which hinders so many of them from seeing the truth. The writings attributed to him are as a veil on the minds of Christians too. The false representations of creation and the universe given in those books, prevent men from seeing the truths unfolded by Geology and Astronomy. While men receive these childish and blasphemous fables as God's revelations, their minds are disabled,—and all the revelations of truth presented by God's great universe are lost on them. They grope in darkness at noonday. A darkness like the fabled darkness of Egypt covers them ; while the rest of men rejoice in a world of light.

My opponent intimates that before we can be fitted to judge the

Bible representations of God, we must take in the whole range of history and of God's moral government of the world. That is to say, before we can learn anything from the Bible, we must know ten times more than the Bible can ever teach us, and even ten times more than all the men that ever lived. A wonderful book, that is unable to teach us any thing, till we have learned every thing without its help.

My opponent says, that the spiritual character of God is revealed in the same book in which he is spoken of as a man. We ask, Where? He refers to the prophets. But the prophets did not write in the days of Moses, nor for nearly a thousand years after. Besides, if God could give *true* revelations as to his spiritual character in the same book, why did he give any other?

My opponent says, that though the Old Testament represents God as tempting David, James saith that God tempteth no man, and that I ought to accept this correction. I cannot receive both. They contradict each other. If I take James's statement, who says God tempteth no man, I must reject the other, which says he tempted David.

My opponent called me a few more bad names, but these I pass over. He says Nature does not reveal a merciful God. The Bible, however, says the contrary. He says I represent God as cruel and partial. I do not. I only say that the *Bible* so represents him.

He says God destroyed children by thousands to show his hatred to sin. The Bible account of it is that he did it from an old grudge against their ancestors, which he had cherished more than four hundred years.

The Doctor asks if the world is controlled by a superintending Providence or not? If so, why do thousands perish by agues, plagues, &c? We answer; we believe in no Providence that interferes with the laws of the universe. We believe those laws to be fixed and unchangeable. We believe that diseases are governed by general laws. We do not attribute them to any special interference of God. We know whence diseases spring. We can see their natural causes. We have power to prevent them by removing the causes. Agues and chill fevers come from swamps and stagnant waters, and—(Here the speaker was interrupted by a violent explosion of hisses, derision, and shouts.)

Dr. BERG.—I beg my friends not to interrupt the speaker, but to listen in silence to what he may say.

Mr. BARKER.—Is it possible that Americans can doubt whether swamps, stagnant water, and the like, are the causes of ague? The English know it, who have had less to suffer from ague. They have rid whole districts of ague, by draining the marshes. All diseases have natural causes. Typhus originates in filth, impure air, and irregular habits. Yellow fevers, plagues, and cholera have similar origins. They take their rise among the decaying carcasses of a battle field; the noxious exhalations from the putrefying, unburied dead, infect the living. The disease then spreads with fearful rapidity. It rides on the wings of the wind. The ships transport it across the ocean. The filth and profligacy of sea ports encourage its spread. The vessels carry it up the rivers into the interior. If men would attend to these things, they might secure themselves from those terrible plagues. If the minds and resources of mankind had been wisely em-

ployed, they might have healed the whole earth before this, We may heal it still. If we will study the laws of nature—if we will open our eyes to the truth revealed by nature, instead of losing our minds amid the dreams of antiquity, we may make the earth as healthy as we wish, and almost double the length of life. If you think *God* causes diseases by some special act of providence, you will look to God to cure it. Instead of using natural remedies, you will trust to prayer or fasting, and the disease will continue its ravages. The idea seems monstrous. A man drinks intoxicating drinks, and the consequence is that the next day he has the headache. Does God send him that headache? Is prayer the remedy for it? He drinks more freely, and *delirium tremens* follows. To attribute the disease to God's special providence, or to recommend prayer as a cure, is folly. *Drink* caused them. Let the man give up his intoxicating drink, and the disease will cease to trouble him. And so with dyspepsia and other diseases. Let men study the laws of their physical, mental and moral being, and their relations to external nature, instead of looking for all saving truth in ancient, and antiquated documents, and he will be infinitely wiser and better, and incalculably healthier and happier.

The Doctor speaks of a supposed shipwreck, and asks, shall I call God cruel for causing it? No. We shall look for the cause of such disasters in human oversight, or want of care, not in God.

The Doctor says, when he looks on the ravages of fevers and the like, he will say, "So teach us to number our days, that we may apply our hearts unto wisdom." We, too, would say, "Let us apply our hearts unto wisdom;" but we would add, "Let us drain our swamps; let us clear our forests; let us prevent wars; let us clean our persons, our dwellings, our towns, and cities; let us promote the spread of science, and so prevent such evils."

My opponent says God destroyed the Amalekites for their vileness and sins. How does he know? The Bible does not say so. It says he destroyed them for an offence committed by some of their forefathers, between four and five hundred years before they were born.

He asks our views again, about Providence. We answer, the laws of the universe are, in our view, fixed and unchanging. We never expect God to alter them. Instead of asking God to interfere with them, we try to find them out, and conform to them.

My opponent says the earth bears traces of the deluge of Noah. Geologists say otherwise. Even Professor Hitchcock, a theological geologist, and Dr. Pye Smith, and others, declare that the earth bears no trace of such a flood as that described in Genesis. They say the earth bears traces of several partial deluges; but they add, that they all took place innumerable ages before the appearance of man on the earth.

He says the language of the Bible is accommodated to human modes of thought and expression. So it is. There is nothing either in the thoughts or expression to mark it as divine. And when a thing *looks* human, why not *regard* it as human. The writers of the Bible used human language, because they had no other language. They express human thoughts, because they had no other thoughts. They give us the best and the highest thoughts they had. They believed God was like a man, and they spoke of him accordingly. They believed that God could not work six days straight ahead, without being tired; and they



said so. Their ignorance coloured all they said, whether about God, creation, or history. To suppose that God would talk to man, and yet utter neither truer thoughts, nor better language than ignorant men, seems monstrous. Why not leave the work to men, unless he could do it better ?

The Doctor says, that when God is said to rest, the evil effect of such language is obviated by other expressions, which teach us that the everlasting fainteth not, neither is weary. The true explanation would be to say, that the later Bible writers had worthier views of God than the earlier ones, and, therefore, spoke of him more truly. But the Doctor is greatly mistaken if he thinks a foolish passage is proved to be all right, because another contradicts it. The Doctor's rule of interpretation, if acknowledged, would enable a person to explain away the contradictions, errors, and immoralities of every book on earth. His plan amounts in fact, to setting the Bible language aside, and putting his own in its place. It is making the Bible over again. We have no doubt the Doctor could easily make a truer and a better book, but that is not his business at present. His business is to prove the divinity of the present Bible.

The Doctor says I represent God as encouraging immorality. I do not. I only say the Bible represents God as doing so.

The Doctor asks, in reference to the polygamy, &c., of God's favourites, "Did not his law forbid them, and his providence punish them?" We answer, "No." The law says, "Thou shalt not commit adultery;" but it does not define adultery. It does not say that to have many wives and concubines is adultery. So far from the Bible representing God as punishing Abraham or David, it represents God as justifying them in all the abominations I have named. The Bible expressly says that Abraham kept God's voice, his statutes, his judgment, and his laws. Of David it says, that he did wrong in nothing but in the case of Uriah the Hittite. His polygamy, his deceit, his treachery, are nowhere blamed. They are all justified. Solomon with his thousand wives and mistresses, is pronounced the wisest man that ever lived. The law plainly did not regard anything as adultery, except the seduction of a married woman while her husband was living. A strange law that could allow a man to have seven hundred wives and three hundred concubines, and yet permit him to be regarded as a man of purity.

The Doctor says I charge the Bible with representing God as partial because he chose one people from among the rest. This was not all. I stated that it represented God as loving Jacob and hating Esau, before either of them was born, or had done either good or evil. He says God is always partial,—that he gives to one man health, to another sickness; to one wealth, to another poverty; to one rank and high station, to another a humble position. For ourselves, we do not regard all these things as the gifts of God. We think men have a great deal to do in making *themselves* healthy or unhealthy, rich or poor, high or low. It would be better to teach men to trace their poverty or want of health to their indolence, their ignorance, their want of economy, or to the ignorance, the selfishness, and injustice of others, and urge them to try to cure them, than to teach them to throw the blame of all their sufferings on God. The tendency of tracing all our sufferings directly to God is most injurious.



He says God is partial in the endowments of his grace. We know the Orthodox theology so represents him ; but we think such representations blasphemous.

He says I told you that God demands human sacrifices. I only said the *Bible* represents God as demanding them.

Having now disposed of the remarks of my opponent, I return to the subject on which I was speaking when I closed my last speech. I was speaking of the family institution. I showed that we had to learn the true form of the family institution from Nature,—that the Bible forms of the family institution, which my opponent so foolishly and thoughtlessly applauded, are vicious, unnatural, revolting. You cannot praise the true family institution, without condemning the Bible forms of that institution.

The Doctor says worshippers become like the Gods they worship. This is not always the case, as we could easily show. There is, however, some truth in it. Men ought, therefore, to be careful which of the Bible Gods they worship ; for some of them are most cruel, unjust and revengeful. No doubt, much of the cruelty and savage malignity we see in professing Christians, may be traced to their worship of a revengeful and malignant God.

The Doctor thinks the ten commandments is a standard of virtue. It is no such thing. It neither forbids all that is evil, nor commands all that is good. Nor does it define the evils that it does forbid, or the good that it commands. It is wholly vague. It says, "Thou shalt not commit adultery;" but, as I have shown, it does not define adultery. It does not say whether polygamy and concubinage are adultery or not. Nor does the law name fornication or other forms of uncleanness. Again, the law says, "Thou shalt not take the name of the Lord thy God in vain;" but it tells not what it is to take the name of God in vain. It leaves all uncertain. Besides, other portions of the Bible represent God as commanding what the ten commandments are supposed to forbid. The commandment says, "Thou shalt not kill;" yet other passages represent God as commanding his people to kill thousands and even tens of thousands of innocent persons at a time. The law says, "Remember the seventh day to keep it holy. On it, thou shalt do no manner of work," &c. What does *this* law require ? That the seventh day *shall* be kept as Sabbath ? Why, then, is it *not* kept ? "We substitute the first day for the seventh," say they. And will you thus publicly acknowledge your law to be so variable, so unfixed ? But do you *keep* the first day ? Do you really do no manner of work on that day ? Do you kindle no fires, cook no food, take no journeys ? "We do not keep it with Jewish strictness," is the answer. The truth is, they differ endlessly about the *way* in which it ought to be kept ; the *day* which ought to be kept ; the time when the day begins and ends. Every one modifies the law to suit his views or his convenience. The law is just what its interpreters choose to make it. It is just what every one chooses to make it. It is so with all the other commands. They fix nothing ; they define nothing. They leave men's notions all afloat.

The Doctor says that Infidel morality is a nose of wax, which can be shaped to any one's liking. Supposing it to be so, we are no worse off than believers in the Bible. We have shewn that the Bible

rules of morality, even the best of them, have no fixed meaning, but may be interpreted in ten, a hundred, or a thousand different ways. The law respecting the Sabbath is interpreted in an endless variety of ways. It is next to impossible, if not quite impossible, to find two who interpret and apply it alike. It is so on other matters. Not only have we hundreds of sects, all differing in their views of truth and duty, but endless differences among members and ministers of the same sect. The truth is, it is impossible to give a law in writing, which shall serve as a perfect rule of life to all ; or which shall serve as a standard of right and wrong to all men. Men are differently made, and require different laws. That which is duty to one man, is not always duty to another. The only law which can exactly fit the case of any individual, is the law written on his own nature. Every different man is a law to himself. His own peculiar make is his law. We can neither eat, nor drink, nor work alike. We cannot fill the same situations ; we cannot pursue the same objects. Our duties differ as much as our persons. Our laws are as various as our organizations. To know our law, we must know ourselves. To do our duty, we must obey ourselves ; we must obey our own best thoughts and our best feelings and affections. When we do so, we are virtuous. If, when we do so, we break written laws, it is the written laws that are wrong. We make no pretensions to a written law, binding on all, enjoining on every one his whole duty. There is no such law. There can be no such law. But we have all the law we need. The Doctor asks, Would God give the bird a law to direct it at the proper season in its flight to other climates, and leave man, his noblest creature, without a law ? We answer, If the *Bible* be man's only law, he has done so with regard to the greater part of men. Not one in ten has the Bible. If, therefore, God has given them no law within them, he has left them lawless. He has dealt with them less kindly than with the birds. But we have a law within us—a sufficient law, which guides us as surely to virtue and to blessedness, as the instinct of the bird directs it on the wing. Let men be taught to read, and brought to obey, the law within, instead of being eternally perplexed and bewildered by a reference to old contradictory laws, and they will become truly virtuous and happy. To obtain a perfect rule of life in my opponent's way, is a hopeless task. You must first have a perfect book, to begin with ; and there is no evidence that ever such a book existed. You must next have assurance that the book has never been altered or corrupted—that it has always been infallibly copied, infallibly printed, and infallibly translated. And these are all impossible things, without innumerable miracles. And we have proof that no such miracles have ever been wrought. Take an Orthodox Protestant, who wishes to get a perfect rule of faith and practice in the shape of a book. He asks,

1. Did God ever *give* such a book ? There is no proof that he ever did. There is proof to the contrary.

3. If he did, how large was it ? How many parts were there ? To *whom* did he give it ? Did he give it all at one time ? If not, at how many times ! In how many places ? By how many persons ? What were the names of the persons by whom he gave it ? What proof have we that they all understood what God told them ? That they wrote it down correctly ? Are their writings now in being ?

There are no writings in existence, supposed by Christians to have come from Heaven, more than about a thousand years old ; and God is not supposed to have written any books for seventeen hundred years past. We have nothing, therefore, but second-hand copies. Are they correct copies ? No ; they differ from each other. There are more various readings than words. Which are most correct ? It cannot be told. Where are those books ? Five thousand miles away. Have we no copies of them ? No. Nothing like them ? Yes. Exactly ? No. We have several compilations, but no two alike. They are in Greek and Hebrew. Have we no translations ? Yes ; many. Are they correct ? There are no correct translations. The translations differ in hundreds of thousands of places. Which are best ? No one knows. You must take the one in common use. Is it easy to be understood ? Some say, yes ; others, no. Some say, certain parts may be understood ; other parts not. Facts show that men cannot agree in interpreting any parts. Are there no infallible interpreters ? None. Are we sure we have got the right books ? No. That the books we have, come down to us unaltered ? No. Are we sure of nothing ? Nothing.

Suppose it were granted that the common English translation were really God's word, would the Protestant have an infallible guide ? By no means. He would still be at a loss for the true meaning. He reads, "He that hath two coats, let him give to him that hath none." Must he never keep more than one coat, then, so long as there is any one who has none ? You must understand, says the priest, that some things in the Bible are of *temporary* obligation only, while others are of *permanent* obligation. Some things are binding on certain *classes*, not on all. Some are of *local* obligation ; others of universal obligation. Again, some things are binding in their spirit and substance, but not in their letter and form. Besides, some things are figurative ; others, literal. And there are many different kinds of figures, and many different rules for interpreting them. Then, many things have to be modified. Things spoken absolutely, are to be modified, qualified, limited. So with examples. They are to be imitated with discretion. We may aim at the same *end* as our pattern did ; but not use the same means. We may cherish the same spirit, but not follow the same way of life. You must have the spirit of God to guide you, and the ministers of Christ to aid you. Then many commands are *general* ; but they require special application, according to times, circumstances and persons. And you are not yourself infallible. Indeed, your heart is deceitful above all things, and desperately wicked. And whoso trusteth in his own heart, or leaneth to his own understanding, is a fool. And this is the way you supply the poor Protestant with his infallible rule of life. You place him in the midst of a world of uncertainty. You torture him almost to death with perplexity and fear, that you may compel him to place himself under priestly guidance, and leave himself at the priest's disposal.

But would a good God give a law to the worm or the bird, and not to man ?

We answer, No. And this proves that the Bible is *not* God's law : that the law of God to man, like the law of God to the worm, and to the bird, is *within* him. It is certain that the Bible has been given to very few. You must either acknowledge, therefore, that God has



left the great majority of his creatures without law, or given them a law apart from the Bible.

But there is enough of the Bible plain, it is said. Take the teachings of Jesus. Well; take the teachings of Jesus. They are not plain. Nor are they always good when they are plain. Take the Sermon on the Mount. The first sentence is, "Blessed are the poor in spirit." What is it to be poor in spirit? To be indifferent to riches; to be willing to be poor; to be content in poverty; says one. Nothing of the kind, says another. It means, to have a low opinion of our own talents and virtues; to feel that we are foolish and wicked. No such thing says a third. It means *poor*. The words *in spirit* are an interpolation. In the parallel passage in Luke, the words are, Blessed are the *poor*. And they are accompanied with the words, Woe unto you that are *rich*. Are, then, the poor really blessed? Blessed above all others? Are all the poor entitled to the kingdom of heaven? The text, thus interpreted, says so. But what is it to be poor? When may a man be *called* poor? How poor must a man be to make him thus blessed? The Sermon on the Mount does not say. We are left in great uncertainty. The next sentence is, "Blessed are they that mourn." What is it to mourn? To weep, to lament, to cry out in sorrow, to feel and to express great grief. And are all who mourn, blessed? You mistake, say the priest; the meaning is, "Blessed are they that mourn for their sins." Does the Bible say so? No. Why, then, do *you* say so? It seems as if this *should* be the meaning. And so you put your own ideas in the place of Christ's, do you? If Christ had *meant* mourning for *sins*, could he not have said it? *Would* he not have said it; But so it is; the Bible fixes nothing. Critics, translators, interpreters, fix all. And they fix them in a thousand different ways. Even the best parts of the Bible are no infallible guide; no guide at all, apart from our own good sense. Even those who pretend to take it as their guide, just force into the words their own ideas, before they follow them. They tell their guide which way to go, before they will follow him. Their guide says, "Take no thought for to-morrow, what ye shall eat, or what ye shall drink, or what ye shall put on." But will they follow him? Not they. They will take out the sense from his words, and put in another sense of their own, and *then* follow him. That is, they will take their own course, and make their guide follow them. [*Calls of time up.*]

## REMARKS OF REV. DR. BERG.

(General and long-continued applause.) All that my opponent has said in regard to the character of the God of the Bible, is but another testimony to the truth of the Scripture, that the things of God are not naturally discerned. He has brought up a string of alleged contradictions in biblical language, which he could himself reconcile, if he was not as blind as a bat in an ivy-bush, or at noon-day. Any child who has received a Sunday-school education could explain them to him, could make them as plain as the nose upon his face, or upon mine. What has he done in his objections to the Bible account of Creation and the Deluge? He has given us assertion upon assertion, but not a grain of proof. He tells us that the Bible account is wrong, but does not show us how it is so. What

is his version of these matters? Come, Mr. Barker, give us a little of your philosophy, and set these things straight. (General applause.) We have his word that the Bible account is not to be relied upon. But does his saying so, make it so? Can his unsupported assertions invalidate the testimony of that sacred book? I protest against his course in this matter. Mr. Barker appears here to make almost innumerable assertions. He comes with strings of reporters to put them down, and, next morning, they appear in the papers, conveying the impression that I have not answered them. Why, it would take ten men to follow him up in all his arguments. I do not know in advance what they will be: it is impossible for me to take notes of them; I cannot write quick enough to put them down on paper. His arguments to prove the Scriptures are the works of men, are worthy of the rotten cause he supports. One does not know sometimes how to make them out.

My opponent cavils at the character of Jehovah. He does not think it consistent with mercy that He should give men over to strong delusions, that they may believe a lie. This judicial blindness is part of the penalty imposed by Jehovah upon sin. When men harden their hearts, and wilfully reject the truth, they are abandoned to their own weakness and passions, given up of God, until they are at last suddenly cut off in their rebellion against Him. This is the usual method of Jehovah with man. When his people will not walk in His ways, they are left by him to a state of judicial blindness. This is a truth in his moral government. Let those who are disposed to reject his law take it to heart, and think a great deal over it. I said last night, that, before the close of this debate, my opponent would be driven to take refuge in the bogs of Atheism. That remark has been justified by what we have heard to-night. My opponent says, that the God of the Bible is unjust, if he leaves men to fall into error. Nay, who art thou, O man! that repliest against God? The Bible teaches that men are dependent upon divine protection and guidance, but, that if men will utterly rebel against God, and harden their hearts against him, he will leave them to themselves. He says to the incorrigible sinner, Depart! and he departs. He proclaims woe to them that reject His law, and will not listen to His counsels. Then it is that the evil spirits take possession of the tenement abandoned by the Holy Ghost. Then it is, that Satan, ever lying in wait, seeking whom he may devour, gains the mastery of the human soul. Its citadel is dismantled, its walls are broken down, its gates unhinged, and it becomes the stronghold of the devil. In this sense, is God said to send strong delusions, that men may believe a lie. In this manner does man unseat God from the throne of his heart, to become subject only to Satan. Is not he unjust to himself? Is not the character of God vindicated? Every principle of His government may not be received of man; every one may not be perfectly plain to human reason; but every one is right, not only for those who are saved, but those who perish also.

My opponent cited the Bible account of Jephtha's vow as one in which the character of God is defamed. I will read it. It is so clear, that I was not at all surprised that my opponent, notwithstanding his habitual coolness, exhibited signs of impatience when I asked him to read it.

"And Jephtha vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then shall it be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. So Jephtha passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephtha came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her, he had neither son nor daughter. And it came to pass when he saw her, he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, my Father, if thou hast opened thy mouth unto the Lord, do unto me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone for two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephtha the Gileadite four days in a year." Judges 11: 30-40.

My opponent adduced this as an instance where God had demanded a human sacrifice.

Mr. BARKER.—No; I adduced two other instances where the Bible represents God as doing that; and I adduced the case of Jephtha as an instance of human sacrifice narrated in the Bible, without any expression of blame.

Dr. BERG.—Jephtha alone was responsible for his act. He himself was the guilty agent, and without the sanction, expressed or implied, of Jehovah. To make the vow was a crime; and it was a greater crime to fulfil it. Jephtha knew the law, and he knew that it forbade the sacrifice of a human being as a burnt-offering; he knew that the beasts were the prescribed victims; he could not have made a greater mistake upon this subject. God had expressly forbidden human sacrifices. My opponent must bear that point in mind. The anger of Jehovah was directed against the Gentile nations in the vicinity of the Jews, because they passed their children through the fire to Moloch. How, then, could it be supposed that he would sanction similar practices among his chosen people?

And here allow me to suggest as to whether the language of this narration is not figurative. May it not mean only that Jephtha's daughter was set apart to the service of Jehovah? The nuns of the Romish church are often said to be "buried alive." I have, in my time, said many hard things against that church. I have probably said of their veiled and cloistered nuns, that they are "buried alive," but I certainly did not mean that the earth was heaped upon them, and that they were suffocated before the breath was out of their bodies. We read that Jephtha's daughter bewailed her virginity, and that her companions bewailed it with her upon the mountains. And, afterwards, the daughters of Israel mourned for the same reason. All these statements are without meaning, if she was offered for a burnt-sacrifice.



My opponent spoke feelingly of the curse pronounced on the serpent. He thought this reptile had been dealt with too severely. Now he may be a better judge of snakes than I am, (laughter,) but it strikes me that the universal abhorrence with which that reptile has ever been regarded by our race, is one of the strongest collateral proofs of the truth of that part of the Bible.

Though I would greatly prefer making positive progress in the argument of the question, I will proceed to notice other objections made to the Bible by my opponent. He charges that sacred book with encouraging polygamy. I do not deny that polygamy was practised in ancient times, and that there is a faithful record of the facts in the Bible. Shall its sanction be inferred from this? Solomon had many wives, but no Christian ever thought he was doing right in this. Let my opponent lay his finger on the text in the Word of God that sanctions polygamy. Where is it said that a man may have two, three, four, or eight wives? The argument is poor that infers the approbation of the Bible, because it says men did what they ought not to have done. Its teachings are pure on this subject. How many wives had Adam? One. How many had Noah? One. And how many had Noah's sons? One a-piece. If you would know what the Bible teaches on this subject, consult the New Testament. The Saviour has settled this whole matter. Let my opponent read what he says, and it will save him a mint of trouble:—"Have ye not read that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and they twain shall be one flesh." Matthew 12 : 4, 5.

There is not a single passage which can be interpreted as an approbation of a plurality of wives. Moses, because of the hardness of their hearts, had permitted certain things; but from the beginning, we are told by the Saviour, it was not so. In not a solitary instance can it be shown that God commanded his people to practice polygamy, or commended it. The moral government of God is progressive. In his wisdom, he has permitted some facts to develop themselves, probably in order that men might see and know the full evils resulting from them. He may have allowed the existence of polygamy, that men might see it to be the evil it is.

In his remarks upon the Sabbath my opponent has made a glorious blunder. He thinks the Sabbath a Jewish institution! No; the Sabbath was not made for any nation or people, but for the whole world. It is coeval with humanity itself. The Saviour says that the Sabbath was made for man, and not man for the Sabbath. It was intended for Jew and for Gentile. It was consecrated, in order that God might establish an institution that would bless man for all future ages; that there might be some cessation of the busy turmoil of life; that the weary labourer might repose his jaded frame, and enjoy the refining and elevating influences of the family relation, and the ennobling ones of worship; that one day out of seven might be devoted to rest; that there might be here on earth a type of the everlasting rest that remains for the people of God.

[The above passage, as delivered, was one of elaborate rhetorica finish and beauty, most imperfectly rendered in our meagre sketch. It elicited long and enthusiastic plaudits.]

My opponent speaks of Heaven. That word is not in the Infidel

vocabulary. Where did he get it? What right has he, as an Infidel to speak of Heaven? He perhaps, forgets that he is no longer a Methodist minister. (Laughter and applause.)

It is singular, that what I said about the ever-present agency of Providence in the affairs of this world, should have driven my opponent into the dreary regions of Atheism. He discards a particular superintending Providence, and represents this world as governed by laws that change not. But did these laws make themselves? Did they make the world? Are they entirely independent of God? Do they need no one to superintend their operations? Will he pretend that God lives insulated from the creatures of his hands, from the world he made? What abominable folly of Atheism. (General applause.) In what he said of plagues, did he not avow his unblushing atheism? (Enthusiastic applause.) And the marshes? (Renewed applause.) Agues come from marshes, do they? But who fixed the law which makes agues come from marshes? (Applause.) My opponent reminds me of the heathen, who, being asked on what the world stood, replied "On a tortoise." But on what does the tortoise stand? "On another tortoise." With Mr. Barker, too, there are tortoises all the way down. (Vehement and vociferous applause.)

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## THIRD EVENING.

[Notwithstanding the inclemency of the evening, the audience was almost, if not quite, as crowded as on the preceding evenings.]

Mr. ILLMAN, Moderator on the side of Mr. Barker.—I wish to secure for Mr. Barker, this evening, a candid and impartial hearing; and for that end, make the request to the persons present, to abstain from all manifestations of applause. There is no person, I think, who deliberately wishes to be in error. For my own part, I wish to know the exact truth. I am an old man, and am fast hastening to that period when I shall have to appear before the final Judge; and I wish to say, then, that on this most important of all subjects, I have endeavoured to arrive at none but correct conclusions.

## REMARKS OF JOSEPH BARKER.

Mr. BARKER took the stand. (Applause by a considerable number, and hisses by a few, apparently to obtain silence.) I think the request a reasonable one that there should be no expressions of strong feelings on either side. I am sure that those who favour my views will comply with it, in order that the discussion may proceed in order and quiet; and I am sure that the friends present, on the other side will receive with respect, a similar request from Dr. Berg.

I will proceed at once to the remarks made by my opponent in his last speech.

The Doctor thinks that those passages which are quoted to prove that the Bible represents God as using deceit, only teach that God

leaves those who wilfully reject the truth to themselves, and to the lusts of their own hearts. Let us read the passages, and see whether this is true :—

“If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.” Deut. 13 : 1—3.

There is nothing about judicial blindness here ; nothing about the people whom God tries by these delusions having previously forsaken the truth. Just the contrary. They are supposed to be stedfast in their adherence to God and His worship. And nothing is said about God leaving people to themselves. He employs dreamers and prophets, &c., to try their spiritual strength, and to satisfy himself as to whether they are incorruptible or not.

The next passage is as follows :—

“And he said, Hear thou, therefore, the word of the Lord : I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead ? And one said on this manner, and another said on that manner. And then came forth a spirit, and stood before the Lord and said, I will persuade him. And the Lord said unto him Wherewith ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also ; go forth and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all those thy prophets, and the Lord hath spoken evil concerning thee.” 1 Kings, 22 : 19—23.

Here God gives a direct command to a lying spirit to go forth and deceive Ahab. Ahab, it is true, is represented as being a bad man ; but there is nothing said about leaving him to himself. God positively deceives him, by causing a lying spirit to prophesy falsely through his prophets.

I will now read from 2 Thess., 2 : 2 :—

“Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

In this last passage, the parties deceived are said to have rejected the truth, and to have had pleasure in unrighteousness : but even in this case, God does not leave the sinners to themselves. He sends them strong delusions. He works, or causes others to work, miracles, to deceive them. He gives to falsehood all the supposed accompaniments and proofs of truth. He is represented as busily employing his positive agency to deceive. Thus are all my opponents theories exploded. Not one of them will bear to be tested. Thus do all his efforts to protect the scriptures fail.

The Doctor says Jephtha's daughter was not offered as a burnt offering. He however, gives us no proof of his statement. The passage he read contradicted him. Let us read the passage again :—

“And Jephtha vowed a vow unto the Lord, and said : If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that what-



soever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."

Further on in the same chapter, we read as follows :—

"And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed."

Now, if Jephtha did not offer up his daughter as a burnt-offering, the Bible says what is not true : for it says he *vowed* to do so, and that he did with her according to his vow. If he *did* offer her up a burnt offering, as the Bible says, our original charge is proved.

But why, then, asks the Doctor, should she lament her virginity ? We answer, Is it not as great a calamity to *die* childless as to *live* childless ? She had the double calamity of childlessness and a premature violent death.

But the Doctor says she could not be offered as a burnt-offering, because the law forbids human sacrifices. We answer the law forbids people to put to death the children for the sins of their fathers : (Deut. 24 : 16 ;) yet we have a number of passages which represent God as destroying the children for the sins of their fathers, and as commanding his people to do the same. So the law forbids the children of Israel to lie one to another ; yet David lies to Achish, and is justified by the Bible in so doing. The truth is, the Bible abounds in contradictions. There is scarcely a sin which it forbids, which it does not, in other places, represent God himself as committing, or as commanding his people to commit.

The Doctor says, if I will show him a passage which represents God as *commanding* a person to have seven hundred wives and three hundred concubines, he will then allow that the Bible is an immoral book ; but not till then. But the Doctor would not require such proof of the immorality of any other book. He would not require such proof before he would allow the Koran, the Book of Mormon, or a Roman Catholic Book to be immoral. Suppose the Doctor should meet with a novel that should give its hero seven hundred wives and three hundred concubines, that should find no fault with him for having so many wives and concubines, but should hold him forth as a first-rate man ; should praise his wisdom, and declare that he was the wisest man that ever lived, or that ever should live ; would not the Doctor pronounce such a novel an immoral work ? Suppose a novel should represent its hero as a gambler, a thief, and a murderer, without giving the slightest hint that he did wrong in gambling, stealing, and murdering ; suppose it should praise him as the wisest man that had ever lived, though it did not recommend people to gamble, steal and commit murder, in so many words, would the Doctor hesitate to pronounce the book immoral ? Not a moment. Suppose some *Infidel* work should praise some Infidel highly, at the same time stating that he had only *seven* wives and *three* mistresses, without recommending men generally to have so many ; would he say, "I will not allow the work to be an immoral book, till it can be shown that it *commands* men to have seven wives and three mistresses each ?" Judge ye. The Bible could not have more thoroughly sanctioned polygamy and concubinage, if it had commanded them ever so plainly. If it tells us that one man who had several wives kept God's commandments,—

that God gave another man several wives after he had made a collection of wives for himself,—that this man with his two lots of wives turned not aside from following God in any thing, but did that which was right in God's sight in all things, save when he seduced the wife of a living man, and killed the husband to conceal his guilt ;—and if finally, it tells us that the man who had the greatest number of wives and mistresses of all, was the wisest of them all, and the wisest that ever should be, it gives sanction to immorality that nothing can exceed. No express command of vice can be more immoral than this.

The Doctor says that polygamy was permitted by Moses on account of the hardness of the people's hearts : and he quoted part of the passage in Matt. 19 : 8, as proof. Now, the passage has no reference whatever to polygamy, but only to divorce. To prove this, I will read the passage :—"He saith unto them, Moses, because of the hardness of your hearts, suffered you to *put away your wives*, but from the beginning it was not so." It is nowhere said that God or even Moses, permitted polygamy and concubinage, for the hardness of their hearts.

The Doctor next says, that God permitted polygamy to exist, so that its evils might develope themselves, and be manifest in the quarrels of families ; that men might see it to be the evil it is. This is a tremendous explanation. It makes the character of God worse than the Bible does. It makes bad worse. But where did the Doctor get his wonderful information ? From the Bible ? No. Can he then find out God's secret motives by his own unaided intellect ? He told us such a thing was impossible ; that man could not pry into his motives ; that they were as high as heaven and deep as hell.

He asks me where I got the word "heaven"—thinking I had forgot I had been a Methodist preacher. I answer, that I know of no nation or country under heaven where the word is not known ; no language that does not contain it, or an equivalent word.

The Doctor asks—Who fixed the law which makes agues come from marshes ? and that some one must have done it. All we said was, that, in our view, the laws of Nature *are* fixed ; that health and disease are the results of the operation of unchanging laws. This was the doctrine which the friends of my opponent scouted and derided. Yet nothing can be more true. We see that drunkenness causes headache, lowness of spirit, *delirium tremens* ; that marshes and stagnant waters cause agues ; that gluttony causes apoplexy ; that putrefying flesh and other substances cause fevers and pestilence. And so with other diseases. They are all governed by natural laws, and not by special interpositions of Providence. The more enlightened see this, and hence they are beginning, when cholera approaches a city, to cleanse the streets, to keep the atmosphere pure, and to warn the people to be temperate in their habits, as a better means of preventing or checking its ravages, than fasting and humiliation.

The Doctor contends that our principles have an immoral tendency. We, however, think just the contrary. If the Bible were a book of unmixed truth and wisdom,—if it were proved to be the law of God,—if there were no other law binding on man, outside the Bible, the Doctor's charge might be true ; but such is not the case. The Bible is not a mass of unmixed truth and righteousness : it is a monstrous jumble of truth and error, good and evil. It is not the law

of God ; so that in denying its authority, we do not question the authority of God. Nor do we reject the Bible as a whole ; we only reject those parts of it which are false and bad, indecent and immoral. Those parts that are true and good, we retain. We have, besides, all the teachings of our natures, and all the revelations of the universe at large. We have, also, all the lessons that experience, observation, and history can teach. We have, in short, all the truth, and all the laws of God's great universe binding on us. Freedom from Bible authority leaves us at liberty to obey the law of God as it is written on our own nature. And we have no doctrine of indulgencies ; no promise of impunity in sin. We believe that whatever we sow, we must reap ; that we must bear the natural penalty of every sin we commit. We believe that every sin is punished,—punished now—punished in proportion to its magnitude, and that there are no exceptions. We believe in no means of escaping punishment when sin has been committed. We do not believe that sin is ever forgiven ; that the punishment affixed to it can ever be remitted. Man must endure the natural results of his sins, without any abatement. If a man will drink intoxicating drinks, he must suffer headache, depression of mind, and all the other effects of his sin. If he indulges in licentiousness, the result must be the injury or ruin of his physical system, the debasement of his moral nature, the loss of intellectual power, and unfitness for the duties and enjoyments of married and social life. If he be unjust and cruel, he must be hated, cursed, and perhaps destroyed. If he sin but once, the punishment will not be so great, and a return to duty will soon abate and almost undo the evil effects of the sin : but something has been lost for ever. If sin be persisted in, the evil is increased, and ruin follows. We believe in no endurance of the punishment of sin by proxy, nor in any substitutionary righteousness. We have no idea that the evil effects of a vicious life can be evaded by a death-bed repentance, or by faith in another's merits, or the cloak of another's righteousness. If we believed that we might sow thistles and reap wheat, that we might leave our own garden to run wild, and yet be supplied with flowers and fruits from a neighbour's garden, the temptation to indolence might be too strong for us. But we believe that we must reap exactly what we sow, that our lot must be determined by our own character, that as we act so we must fare through every period of our existence. As easily might we make a world, or change the laws of the world now in being, as escape the rewards of our own doings. No doctrine can be more opposed to sin than this. No doctrine can present stronger motives to virtue.

It is very different with our opponents. I have no wish to be offensive ; but truth compels me to say, that no views can be more immoral than many of those which are held by the generality of believers in the divine authority of the Bible. Look at the license given to sensuality by the Bible itself ; seven hundred wives and three hundred concubines. A house full of slaves, with liberty to use the female portion as wives or concubines. But this is little. Look at the doctrines held by believers in the divine authority of the Bible. Take the Catholic doctrine of priestly absolution and indulgences. For money and penance, or for money alone, a man can obtain, not only absolution from sins past, but liberty to commit still further sins.



This is bad enough. But Protestantism has something worse. The doctrine of Orthodox Protestants is, that a man may sin his whole life through, and yet escape the punishment of sin, and get safe to eternal blessedness and glory, by repentance and faith in the hour of death ; that the drunkard, the gambler, the thief, the kidnapper, the slaveholder, the murderer, may follow their horrible courses through a long life, and yet escape the punishment due to their misdeeds, through faith in the sufferings and righteousness of another : that

“ While the lamp holds out to burn,  
The *vilest* sinner may return.”

They teach that sin may be forgiven, *all* sin, except the blasphemy against the Holy Ghost, which they are careful to tell people none can now commit. They even teach, that the more sins a man gets forgiven, the more he will love God ; that the greater the sinner, the more glorious the saint. They teach that no man is saved by works ; that men are saved by faith alone, by reliance on the atoning death and meritorious righteousness of another. Thus men are encouraged to believe that they may sow the seed of sin all their life, and yet, by faith in another, reap a harvest of eternal blessedness. A more licentious doctrine cannot be conceived. Yet it is preached in every Orthodox pulpit, and mingled in all their prayers and hymns. I attended a service in this city, one Sunday, and the following hymn was read by a minister and sung by the congregation :—

“ Lord, *thy imputed* righteousness  
My beauty is, my glorious dress,  
Mid flaming worlds in *this* arrayed,  
With joy shall I lift up my head.

“ When from the dust of death I rise,  
To claim my mansion in the skies,  
Even then, *this* shall be *all* my plea,  
*Jesus has lived and died* for me.

“ Bold shall I stand in that great day,  
For who aught to my charge shall say ?  
While through his blood absolved I am,  
From sin's tremendous guilt and shame.”

Here we have an indulgence long and large, without money and without price. It is bad enough to have indulgences of *limited* extent, offered for money ; but to have an *unlimited* indulgence proclaimed, without money and without price ; to be told that Jesus has made a full atonement for all the sins of those who believe in him—sins past, present, and to come, and has purchased all the blessedness and glories of heaven, to bestow as a free gift on all who trust in his blood and merits ; to be told that a man may live a whole life in the vilest practices, “ yet while the lamp of life continues burning, his sins may all be pardoned, and his soul enriched with all the treasures of glory, through faith alone,” is the most awful and infinite encouragement to every kind of sin that can possibly be conceived. Yet this is the Orthodox Gospel. We do not charge the whole on the Bible ; but it is the doctrine of our opponents ; and there is much in the Bible in favour of it. And these are the men to charge our doctrines with a licentious tendency !

People *feel* the doctrines of Orthodoxy to be immoral. It is the immorality of the doctrines that makes so many cling to them. It

is here they find consolation. The doctrine makes them easy. It enables them to sin with less anxiety. The opposite doctrine does not yield such encouragement in sin. It troubles sinners. It makes them uneasy in their sins. It tends to drive them from their sins. I can illustrate this by an anecdote or two. I had been preaching once, to show that all would fare according to their deeds ; that the Orthodox doctrine of the atonement was a false doctrine ; that trust in Christ's merits was a delusion ; that there were no such merits to trust in. A man who heard me, as he went away, said to a friend of mine, "That is a serious doctrine. Here I have been trusting in the merits of Christ for fifteen years, and now it seems there is no such thing to trust in. If every one is to receive according to his deeds, it is time for me to look about me."

In a debate between a friend of mine, and an Orthodox person, my friend contended that persons who held our views were as good, as pure, as kind, as charitable, as other people, if not better. "Yes," said the advocate of Orthodoxy, "they had *need* be good ; they have nothing else to trust to." Nothing could be more natural or more true. The Orthodox were *not* under any necessity to be good ; they *had* something else to trust to. The heretics were *obliged* to be good ; as they had no hope of sinning with impunity. It is the advocates of the divine authority of the Bible, then, who are preaching licentious doctrines ; who are undermining the foundations of morality, and scattering every where the seeds of vice. We oppose their immoral teachings. We preach eternal renovating truth, and inculcate obedience to the unchanging laws of Nature and of God.

A few more words with regard to the rule of the Scripture interpretation insisted on by my opponent, and so generally adopted by advocates of the superhuman origin of the Bible. When we quote passages which represent God as subject to human imperfections and vices, or which give false representations of creation, &c., they try to get over the difficulty by saying, that God, in writing the Bible, used human language in its current acceptance at the time the book was written ; that he did this condescendingly, to accommodate himself to human weakness. The meaning of all this is, when put into plainer words, that God, in writing the Bible, wrote just as a man of those times would have written, if he had had the Bible to write ; that he used the same style, the same words, and expressed himself agreeably to the notions generally held on the subjects on which he wrote. The people, for instance, of those days, believed God to be like a man, and spoke of him as such ; and God, when he wrote the Bible, spoke of himself in the same way. He spoke of himself as a man, or as subject to human imperfections. Though he knew the people were wrong in their notions of him, he did not tell them so ; but spoke as if he thought them right. In other words, God gave his own sanction to their erroneous ideas and forms of expression. To unprejudiced men, the fact, that a book was written just in the style and after the manner of an ignorant man, would be considered proof that it was *written* by an ignorant man. This is the way we judge with regard to other books ; and why should we not judge thus with regard to the Bible ? Besides, where is your internal evidence of the divine origin of the Bible, if you allow that it is written in the *style* and after the manner of men ? Again,

it is a reflection, a blasphemous reflection on God, to say that when he speaks or writes, he speaks or writes like ignorant, erring men : that instead of speaking what he knows, he speaks what his ignorant creatures think : that when he knows the truth, he yet speaks of himself erroneously.

We are told, God would not be understood, if he spoke of things as they really are. But where is the proof ? He cannot be understood when he speaks of things as they are *not*. He had better not be understood, than be understood to speak falsely. The worst that could follow in case he spoke of things truly, would be to be misunderstood : and that would be no worse than to be understood as teaching error and falsehood. Besides, why speak on a subject at all, if he could not speak on it truly ? And why not leave all the writing to men, if men were unable to understand any higher or more truthful kind of writing than their own. Why should God write at all, unless he could write in a better style than men ? And if the Bible, or the earlier portions of the Bible, are not written in a style superior to that of man's style, why suppose it to have been written by any being superior to man ?

Allow the use of your rule of interpretation to the Mohammedan, and it will enable him to explain away all the errors and inconsistencies of the Koran. You say, the Koran represents God as cruel. "God *chose* so to represent himself," answers the Mohammedan, "in condescension to human weakness." "The Koran allows polygamy," you add. "God did not give the *best* law to our fathers, but the best they were willing or able to receive," adds the Mohammedan. "The Koran gives a false account of creation," you add. "God used the language of the times in which he wrote, in its current acceptation ; he could not bring up men's ideas to the truth, so he let himself down to their ideas, in condescension to human weakness," replies the Mohammedan. And what can you answer ? You have given him weapons, and he conquers you with them.

So with the Mormonite. Allow him the use of your rule of interpretation, and he will succeed quite as well in defending the superhuman origin of his Book, as you can in defending the superhuman origin of the Bible. Your rule would serve the purpose of the Persian, the Hindoo, the Chinese, just as well. You say to the Hindoo, "Your sacred books speak as if there were thirty millions of Gods." "True," answers the Bramhim ; "when God wrote the book, our forefathers believed in thirty millions of Gods ; and he generously condescended to adapt his language to our forefathers' ideas. They could not have understood him, if he had spoken of himself according to strict truth ; so he spoke of himself according to the prevailing errors." "But your sacred books give a very ridiculous and unphilosophical account of the creation of the world." "Very true. God wrote the books in a childish and unphilosophical age. He found it would be impossible to bring people to think of the things in accordance with strict philosophical truth ; so he spoke of them in accordance with the prevailing ideas and representations, till men should find out the truth for themselves, and so be able to put into his words a higher meaning." We repeat, if God *should* write a book on the principle supposed, the tendency would be to perpetuate error,—to close men's eyes against the truth when revealed by Nature. The tendency of



the Bible, when believed to be of divine authority, is, to prejudice men against the revelations of Nature, or the discoveries of science. This must always be the tendency of such a way of speaking by public teachers. The use of unphilosophical language in common conversation may do no harm ; but the use of such language, by a teacher or writer, when he undertakes to be your instructor, to impart to you the knowledge of God, of his works and of his will, the case is very different. Suppose your missionaries to China, to adopt the rule which you say God adopted in writing the Bible. They adapt their instructions to the low and childish notions of the Chinese. The Chinese believe in the divinity of images of wood and stone. The missionaries know they are in error, but doubt whether they are capable of being brought at once to understand the truth. So they adapt their discourses and tracts to the prevailing ideas and ways of speaking. They speak of the stone and wooden images, as the Chinese speak of them. They speak of the customs, manners, laws and religious ceremonies, as the Chinese speak of those things. They pretend all the time to be revealing the character and will of God. What would be the result ? The people would be strengthened in their false belief, and encouraged in their foolish ways. If missionaries should at length say, "All this while we have, in great condescension to your weakness, been adapting our way of speaking to your ignorance ; but now it is time to speak of things as they really are ;—your Gods are idols ; they are powerless ; your worship is a lie ; your customs are foolish and vicious ; you must change and reform ;" the Chinese would justly charge the missionaries with fraud. The missionaries would lose their reputation ; they would no longer be trusted. The Chinese might say, "If you have cheated us once, how know we but you are cheating us again ? If you used a lie at first, out of condescension to us, you may be using one now, out of regard to yourselves.

And, indeed, if we allow that God has once used false representations of things, how shall we know that he ever uses any thing else ? Your principle destroys itself. It overturns the very foundations of your system. Yet to such refuges of lies as this, men will flee, rather than give up their foolish systems. But the truth advances and sweeps such refuges away.

A few words more on the cases of Abraham and David. My opponent says, the immoralities of David and Abraham are not sanctioned or justified by the Bible. Let us see what the Bible says on this subject. I read from 1 Kings, 15 : 5 :—

"Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life *save only in the matter of Uriah the Hittite.*"

Now, here every act of David is approved, except one. We will now see what some of the acts of David were. I read from 1 Sam, 21 :

"And David arose, and fled that day, for fear of Saul, and went to Achish, the king of Gath. And the servants of Achish said unto him, Is not this David, the king of the land ? Did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his tens of thousands ? And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants. So, ye see the man is mad—Wherefore, then, have ye brought him to me ?"

Now, the law says, Lie not one to the other ; but David here is represented as lying, if not in words, in deeds. He deceives his host and friend.

Again we read, 1 Sam, 27 : 5 :—

“And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there ; for why should thy servant dwell in the royal city with thee ? Then Achish gave him Ziklag that day, wherefore Ziklag pertaineth unto the Kings of Judah, unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up and invaded the Geshusites, and the Gezarites, and the Amalekites ; for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive ; and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish. And Achish said, Whither have ye made a road to-day ? And David said, against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive to bring tidings to Gath, saying, lest they should tell on us, saying so did David, and so will be his manner, all the while he dwelleth in the country of the Philistines. And Achish believed David, saying : He hath made his people Israel bitterly to abhor him ; therefore he shall be my servant for ever.”

Here is a frightful mixture of lying, treachery and cruelty. I say nothing here of his many wives, and other sins. The deeds before us are enough. Here is a man who feigns himself mad, to impose on a friend and benefactor,—who sheds the blood of his friend's people like water,—who murders every living soul, lest any should be left to make known his treachery and cruelty,—who takes advantage of his friend's generosity and confidence, to perpetuate the most atrocious crimes, and multiply, from time to time, the very basest deeds. Yet the Bible, which records these horrid crimes and infamous deeds, assures us, “that David did that which was right in the eyes of the Lord, and turned not aside from any thing he commanded him, all the days of his life, *save only* in the matter of Uriah the Hittite.”

So with regard to Abraham. Though he had already a wife, he takes one of his female slaves as a wife, and has offspring by her. He turns out his slave wife and her child into the wilderness. He buys slaves and breeds slaves. He teaches his wife to deceive, to screen him from danger. He stands by, and allows his wife to be taken and carried off by another, without even venturing to say that she was his wife ; satisfied to get off without personal violence : I cannot describe such conduct. Yet the Bible, that tells these dirty and disgraceful stories, represents God as saying, “Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.” Gen. 26 : 5. I cannot conceive what kind of a book it must be to sanction immorality, if the Bible does not sanction it.

I will now briefly recur to the Bible accounts of creation. The Bible not only contradicts the revelations of Astronomy, Meteorology and Geology, in its account of creation, but contradicts itself. It gives contradictory accounts of the origin of day and night. In Genesis 1 : 3—5, we read :—

“And God said, Let there be light : a there was light. And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night : and the evening and the morning were the first day

Here, then, we have *light* created, the light separated from the

darkness, and day and night distinguished. We have then an account of *three* days and nights, three evenings and mornings. Then comes the following as the work of the *fourth* day, Gen. 1 : 14—19 :—

“And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and for years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.”

Here the whole work of making day and night, separating the light from the darkness, giving light to earth, &c., which had been done three days before, is done again. We have first light, and day and night, and morning and evening, *without* sun, moon, or stars; then sun, moon and stars are made to give us these things, after we have already had them three days.

We have also contradictory accounts of the creation of man. In the first chapter, God is represented as creating the lower animals first, and man and woman after; while in the second chapter, God is represented as making *man* first, the lower animals next, and woman last of all, an indefinite period after. The passages are as follows :—Genesis 1 : 24—28 :—

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after its kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Read next, Genesis 2 : 7, 8, 15, 18—22. Here man is represented as formed first, as placed in the garden of Eden alone; as living some time alone; a time of indefinite length. God at length says, “It is not *good* for man to be alone:” and he makes the lower animals,” and brings them all to Adam, to see what he would call them, in hopes, as it would seem, that Adam may find a suitable and satisfactory companion in some of them. But for Adam there was found no helpmeet for him. It is now, after a lapse of time not measured, that God makes woman.

It should be observed, that the account in the second chapter of Genesis, beginning at the fourth verse, differs in many other particulars from the account given in the first chapter. In the second account, no mention is made of *six* days: nothing is said of God resting. God is spoken of under a different name; a different account is given of the origin of vegetables and plants, &c.; all going to show that the accounts are by two different authors.



## REMARKS\* OF REV. DR. BERG.

[As the gentleman rose from his seat, there was a burst of applause ; when he reached the stand, there was a second one, more general, and enthusiastic. A few sounds of h'sh.]

My opponent compels me, by his present mode of argument, to lay aside the more calm discussion, which I would greatly prefer, from prepared notes, and to resort to extemporaneous refutation. I much regret that the preliminary arrangements of this discussion have been forgotten by my opponent, and that he introduces subjects entirely foreign to the topic in hand. The consequence of this is, that the form of the discussion is not regular ; and that wherever he has wandered, I have been compelled to ask your indulgence in following him. I am glad that he did not repeat his charge against me, that I did not answer his objections. I have answered them as fast as I could talk ; and he knows full well, that it requires far less time to make an objection, than to answer it. I find, too, that his frequently refuted arguments are again and again presented. Before I go further, I would respectfully remind my opponent that I have asked him several questions, which he has not yet answered. I would now repeat them, and again request an answer, whenever it may suit his convenience to give it, and not one moment before. I ask him—

1. What is the name of the Supreme Being he worships ?

2. What are the attributes of that Supreme Being ?

3. How are these attributes revealed to him ? How does he know these attributes belong to Him, when he does not know His name ? He said that he had seen Infidels die without fear, because they believed in a God of love, free from malignity. This is true of Christians ; their God is one of infinite compassion and love, and they go to him with the confidence with which they would to a father. My opponent says that the heathen know the attributes of the Supreme Being from his works, and that Paul affirms that His eternal power and love are known from Nature. These do not, however, include all the attributes of Jehovah. Now, I would like to know how the others were revealed to them ; and I beg him to answer me, unless he is unable to tell.

My opponent discards the idea, that there is nothing besides laws for the government of the universe ; he admits that there is something back of malaria, for the production of disease. This is certainly an advance towards the Orthodox faith. (General applause and laughter.) I am glad he is coming over, and that this discussion is doing him some good. But his views are not yet Orthodox. He admits that there is something back of marshes ; that there are not only fixed laws, but a lawgiver, who superintends and controls their operation. If he says that God fixes the laws, and then leaves their operations to take care of themselves, he is in the bog of atheism. (Slight applause and cries of h'sh.) I find myself under the necessity of correcting a few personal mistakes, for which my opponent is, perhaps, not to blame in one respect, but in another. A report published in some of the papers makes him say, that we were born and educated in the same borough.

Mr. BARKER.—I did not say that.

Dr. BERG.—What did you say ?

Mr. BARKER.—I said that we were born under the same government, and that you were educated in the same parish in which I was born.

Dr. BERG.—I will state the way in which Mr. Barker became possessed of his information. In the preliminary arrangement for this discussion, Mr. Barker complained, that in a former debate, my friend Mr. McCalla, had used his foreign origin to excite prejudice against him. I then said that I had crossed the water, too. But though there is this in common between us, there are some striking differences between us. I crossed when I was a child of 13 years of age ; I received my education in this country, and have been here twenty-eight years ; and though I love its institutions, my opponent is no worse in my estimation, though he is from a foreign land. I shall ever look with love towards the land where cluster my associations of school and childhood. But I would remark, that there is this difference between us :—I did not come to preach disorder and sedition ; nor to upset the government and institutions of the country ; nor to insist upon topics which—(murmurs of disapprobation, hisses, cries of question, and go on, bravos, and some applause ; it was a minute or two before order was restored.)

Allow me, my friends, to finish my sentence, and do not take up my time with applause. In alluding to this topic, I disclaim all intention to excite any feeling of angry hostility against Mr. Barker. My only object was, to prevent the introduction into this debate of a topic wholly foreign to it, and which I have understood, from several sources, my opponent was resolved to force into it. I wished to forestal this, by stating the chief differences between us. I think that when a foreigner enjoys the benefit of our institutions, he should not interfere with them ; that modesty requires him to leave their reform to those who are better entitled to discuss them. My opponent objects to the Scriptures, that the original MSS. are lost ; and that their are diversities in the copies. I would ask him, what work of antiquity is not open to precisely the same objections ? Is not the original of M.S. of Homer's *Illiad* lost ? Are their not diversities in the copies preserved ? Would he reject it on that account, and say that there is no such book ? and that the story of Homer is entitled to no credit ? Virgil's *Æneid* is in precisely the same case. And would he refuse to receive the Commentaries of Cæsar, because the original M.S. is lost, and there are different readings ? And let us come to modern times.

If I present you Shakspeare's plays, do you think of this ? How about the original manuscripts ? Well, where are they ? Have they not been copied and recopied ? I do not pretend to deny, that in a work, the transcripts of which have been handed down from century to century, there are occasional interpolations. It is admitted that these exist in the Bible ; but my opponent can make nothing of this. The tendency of his argument is to prove that there is no Bible ; and it bears as severely on his side as on mine. We have the highest authority in Europe and the United States for saying that it is settled as law, that the best evidence is where substantial agreement is accompanied with circumstantial variety. The variations in Shakspeare are the best proofs of the former existence of an original, and thus is my opponent's argument on this point scattered to the winds. (Slight applause, a few hisses, and cries of h'sh.)

My opponent says that I called him some thirty or forty foul names. If I did, I am sorry for it. But I have no recollection of doing so. What I did, I may do again, for when this blessed book lays down a principle, I accept it as true. If it says that certain expressions are blasphemy, and a man uses them, he is a blasphemer, and I can't help it. If it says that persons who act in a certain way are children of the devil, and I call them by that name, I can't help it. All that I can say is, that if my opponent feels that the cap fits him, he can wear it.

My opponent has cited the denunciation by Christ of the Pharisees as applicable to ministers and professors of the Gospel, and quotes Isaiah to prove that the Jews were more vile than the Gentiles. Can this be a charge upon the Bible?

Does the prophet not utter his denunciations against those who refuse the Gospel? Does not Christ speak of the Scribes and Pharisees as his enemies? To the enemies of the Bible, then, do these passages refer. (Slight applause.) To them belongs the appellation of hypocrites; to them pertains the denunciation of Christ. Of them it is said, Ye serpents, how shall ye escape the damnation of hell? (General applause.) Again, he says that the Bible reflects on the character of God, by representing salvation as withheld from nine tenths of the human family. My answer is, that all the gifts of God are gifts of grace; that men are by nature sinners, and have no claim whatever, upon the justice of God; and that all his good acts towards his creatures are of undeserved favour. And let me tell him, that all the signs of the times indicate that the period spoken of in the Bible is approaching, when the light of the Gospel shall chase away all the clouds of error, when such a scene as this shall not be witnessed, and when a man shall not need to say to his neighbour, Know the Lord, for all shall know him, from the least to the greatest. God speed that glorious day, when Infidels shall cast their gods of darkness to the moles and to the bats!

My friend paid me a compliment last evening, which it gives me great happiness to reciprocate. It is said, that to quote from a man is the highest compliment possible. He brought to your notice a sentiment uttered in a lecture of mine, which had found its way to him. I have something here (the Doctor held up a book) which he may recognise:—

“But there are other facts which deserve observation. Many of the best men with whom I have had the happiness to be acquainted, have been great readers and great lovers of the Bible. Whether it was their attention to Bible teachings that made them good, or their goodness that led them to delight in Bible principles and influences, the result is equally in favour of the Bible. If the Bible made them good, then the Bible must be good in its tendency; and if it was their goodness that led them to delight in the Bible, there is an affinity between the Bible and goodness: they harmonize; therefore the Bible must be good in its character.

“I have further to observe, that I never knew *a bad unprincipled man, a false and selfish man, a proud, a filthy and malignant man, that did delight in the Bible.* I have known many profligate Infidels, and they were all haters of the Bible. I have known many profligate priests, and they were the same. *Whether men be infidels or priests, if they are selfish, deceitful, proud, or malignant, they are equally haters of the Bible.* There is this difference: the profligate Infidel generally lets his hatred of the Bible appear, while the profligate priest labours to conceal his hatred of the Bible, that he may live and grow rich by pretending to teach its principles. *But even Infidels themselves pretend to love and revere the Bible, when it suits their interests; and even priests*



allow their dread and their hatred of the Bible to appear at times. But whether they conceal or avow their hatred of the Bible, *the profligate, the bad whether priests or Infidels, will still be found to be despisers or haters of the Bible.*

"I have had considerable acquaintance, both with Infidels and priests, so that I have had good opportunities of learning the truth on this subject. I have especially had good opportunities of learning the truth with respect to priests. And I feel bound to declare, first, that I have in general, found them *either the most ignorant, or the most malignant of men.* Some of them are exceedingly ignorant; they study nothing; they know nothing: they care for nothing, but just going through the drudgery required of them by their paymasters, and secure their living."

My opponent has also undertaken to laud the French Revolution. Let us see what that Revolution was. I will read you a passage in reference to it, from Scott's Life of Napoleon:—

[The Doctor here read from Scott, a passage descriptive of the horrors practised at Lyons, Nantes, and other cities of France, where large numbers of men were bound together, or shut up in the holds of ships, and sunk in the stream, and the sacrifice was called republican baptism; and when a man and woman were tied together and thrown into a river, and the murder was called a republican marriage.]

My opponent said that he loved the family institution, where there is one wife and one husband living together in love for the term of their natural life; but is it not true, that when you deny the Divine authority of marriage, you strike a blow at the very foundation of that institution? If it has no other basis than the human law, then has it no dependence or stability. Men devise law for themselves, and can change it to suit themselves; what laws they make, they can unmake; what they enact, they can annul; and unless there is a sanction higher and greater than any human authority, there is no stability whatever for this institution. But I will read you another passage from Scott. [The Doctor had commenced reading, when his time expired. As he took his seat there was long applause.]

## REMARKS OF JOSEPH BARKER.

Scott was a Scotch Tory; a reviler of the old Covenanters, who fought so nobly for their freedom, and a bigoted enemy of all reformers, whether political, civil, or religious. He was a miserable worshipper of rank and titles; a hater of republican democracy, and his writings are in harmony with his antediluvian notions. His remarks on the French Revolution are in keeping with his Tory feelings and prejudices. They will not weigh a feather with those acquainted with his character and friendly to the cause of freedom. Even Alison, though a son of a Church of England clergyman, and himself very much of a Tory, supplies an answer to the random abuse of Scott. He observes, that the occasional excesses of the French revolutionists were no more than the natural results of the tyranny and oppression to which they had been so long subjected. Their rulers had used them like brutes, and had rendered them brutal; and when they broke their chains and found themselves free, they acted like brutes. The fault of their excesses belonged to the tyrants who had goaded and tortured them to madness. Use men as men, says Alison, and they will *be* men and act like men. Use them as brutes, and you make them brutes; and when left for awhile to themselves, they will act like brutes. Hence the historian wishes rulers to learn to treat men with justice and humanity

while under restraint, that they may be fitted for freedom when the day of their enfranchisement arrives. Allow men freedom of thought and freedom of speech ;—favour free discussion ;—respect each other's right ;—despise no man ;—treat all with respect and candour ?—and you will thus develope in all the higher and nobler faculties, increase in all the power of wise self-government, and prepare the way for full and universal freedom, without violence, convulsions and blood.

But let me add, that the bloody deeds of the French revolutionists shrink into insignificance when compared with the cruelties and butcheries of preceding governments, under the Bible-believing kings, and priests and aristocrats. Nor is this all. The revolutionists are not always to be made answerable for the excesses in which they took a part. They were not so much the actors, as the tools of others, who craftily and cruelly employed them for their own selfish purposes. The insurrections, the cruelties of the French, were often organized by the agents of other governments, employed and paid for the purpose, with a view to bring the Revolution and the reformers of France into disgrace, and so prepare the way for the restoration of priestly and monarchical tyranny. It must be remembered that the despots of Europe were banded together against the French reformers, and bent on crushing the cause of freedom. They not only employed their fleets and armies, in open warfare, but swarms of spies and secret incendiaries, whom they supplied with gold, and sent into every part of France, to devise mischief, to suggest the formation of plots, to spread false rumours, create panics, and, in the terror and confusion, prompt the poor creatures whom they had deluded to mad and bloody deeds. They succeeded too well. They undermined, by their infernal craft, the glorious cause which had triumphed over the united forces of Europe in open and honourable warfare.

The same dishonourable arts were employed by the tyrants of Europe after the revolution of 1848. The despots did not send their armies into the field to force on the French their deposed and banished monarch, but they sent forth secret enemies, and distributed gold to encourage conspiracies, intrigues, and criminal excesses, and thus bring the cause of republican freedom into disrepute, and prepare the way for the re-establishment of despotism. No man who loves his fellow-man, and longs to see the nations of the earth free and happy, should apologize for the priesthoods and despotism of Europe, or blindly take up and circulate the slanders they have fabricated against the oppressed and plundered masses. Scott joined himself to the tyrants, who were banded against the liberties of Europe and the rights of humanity, and my opponent has joined himself to Scott. (Applause.)

The Doctor says I forget or overlook the rules of the debate. I do neither. I both bear in mind, and keep to them with the greatest care. The subject of debate is the origin and authority of the Bible. I have undertaken to prove that the Bible is of human origin, and, consequently, of no authority. I have been proving this by internal evidence ; by the style and contents of the book. I have shown—I am still showing—that the contents of the book, whether theological, moral, historical or philosophical, are such as to show, that its origin must have been human. If I have ever turned aside from the question, it has been to follow my opponent.

My opponent wishes me, when it shall be convenient to myself, to tell him the name of the God I worship—what are his attributes, and how those attributes were revealed to me. I will comply with his request. I will tell him all I think about God, and discuss with him my thoughts, if he wishes it. The proper time will be, when we have closed the present discussion. (Applause, cries of good, hisses, shouts, derision.) Eight nights will be few enough for the discussion of the Bible—too few, unless my opponent makes more way; it would be foolish, therefore, to take in hand another discussion at present. (Immense explosion of shouts, bravos, hisses, sounds of hush. Mr. Barker took his seat, not being able to make himself longer heard. Mr. Chambers and Dr. Berg requested the meeting to keep order, that the discussion might proceed.)

My opponent asks me how I learn the attributes of God. I answer, if the Bible be true, the character of God is revealed by his works. In the passage in Romans 1 : 19, 23, already quoted, it is stated, that “that which may be known of God,” which plainly means all that is knowable of God, “is manifest to the heathen, for God hath showed it unto them. For the invisible things of him, (his unseen powers or perfections, without any exception, for no exceptions are made,) from the creation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead.” Hence it is added, that the Gentiles were without excuse; which could not have been the case, unless the Gentiles had had the means of knowing God adequately. Beside, the word *Godhead*, which is the English word corresponding to the Latin word *Deity*, means “*God*” generally—all that is included in the word God. The meaning of the passage plainly is, that all that can be known of God, in any way whatever, can be learned of Nature—that God is clearly and fully revealed—as clearly and fully revealed as is necessary or possible, by Nature—that the Gentiles, therefore, who have no Bibles, no supernatural teachers, are without excuse, if they do not love God, thank him, serve him, and live good lives. The same doctrine is taught in the Psalms, as well as in other portions of the Bible. And if God is not revealed by his *works*, we know not how he can be revealed.

As my opponent has repeatedly introduced the subject, I hope I may be allowed a few words with regard to my views and feelings, my aims and my behaviour, in relation to the institutions of this country. My opponent says there is this difference between him and me, that he came to the country much earlier than I, and that I came to sow sedition in the country, and to overthrow the institutions, the benefits of which I am enjoying. I beg to say, that, since my arrival in this country, I have never uttered a word against any of its institutions, unless slavery be one of our national institutions, which is not allowed, I believe, by Americans generally. Slavery is generally spoken of as a State or local institution. In all cases, I have spoken of the institutions of the country in the highest terms; I have spoken of them only what I thought and felt. The republican and democratic principles on which the government is based, as set forth in the Declaration of Independence, and in the preamble to the Constitution, and the forms and institutions of the country, so far as they harmonize with those principles, I admire and reverence. I have said a



thousand times, that I consider the United States of America ahead of every other country on the face of the earth. I say so again. In the only public meeting that I have attended in this city, an anti-slavery meeting, I expressed these views. I enumerated several particulars in which I considered this country had left the rest of the nations behind—in which this country had set the nations of the earth an example which it would be well for them to follow. I have even incurred the censure of some of my friends, for the length to which I have gone in the praise of this country. I have done no more since I came to this country, than I did when I lived in England, as my writings show. As I have said, I have spoken against no institution; I have shown no hatred or horror of any institution; I have shown no wish to abolish any institution existing in the country, with the exception of slavery. And I have shown no wish to introduce even that subject into the present discussion, except so far as it is mixed up with the question with regard to the divine inspiration of the Bible. I have undertaken to prove that the Bible sanctions the worst forms of immorality and crime. I know no grosser immorality, I know no greater crime, than slaveholding. Slaveholding is every crime, and every form of immorality, in one. Yet slaveholding, I undertake to prove, is sanctioned by the Bible. This, I am bound to do. So far as such remarks may tend to undermine slavery in the Southern States of this country, I may be said to be undermining an institution that has a place in the country. But this is not seeking to destroy the institutions, the benefits of which I am enjoying. Does the Doctor mean to say that I am enjoying the benefits of Slavery?

Dr. BERG.—I did not say that.

Mr. BARKER.—But Slavery is the only institution I have shown any wish to destroy. This, I should like to see destroyed. I have chosen America as my home, and as the home of my children. We wish to be able to boast of our country, not in some or in many respects only, but in *all* respects. We wish the broad principles of freedom and right, proclaimed in the Declaration of Independence, to pervade every department of government, to modify every law, to animate every bosom through every part of the Union. We wish the country of our choice, which excels all other countries in so many things, to excel in all. The sun has his spots, they say, which abate, to some extent, his splendour, and those we must bear with, for we cannot remove them; but we wish the stars of this great republic to have no spots to dim their brightness, or to abate the splendour of their beams. We wish the beauty and glory of our example to be perfect, that it may win the admiration of every land, and provoke to emulation every nation and government on earth.

In England I spoke and wrote so plainly and strongly against the monarchy, aristocracy, and state priesthood of the country, and in favour of republicanism and democracy, as to earn for myself a government prosecution, and a place, for a time, in an English dungeon. (Applause and cries of question.) I have no desire to dwell on these matters; but when attempts are made, in a debate like this, to excite the feelings of the audience against me, by erroneous representations of my views and feelings, it is my duty, when the opportunity is afforded, to put the matter in its true light.

The Doctor asks if I would reject Homer's Iliad, because there happened to be a number of various readings in the manuscripts of the work, and because the original copy was lost? I answer, No. I would not reject it; nor would I reject the Bible on any such account. But, if some idolator of the old Grecian bard should tell me, "This work of Homer's is divinely inspired; it is perfect; there is neither error nor mistake in it," I should reject his *notion*. The book I would accept as an imperfect relic of ancient Grecian literature, and make the best of it; but the doctrine of its absolute perfection and divine authority, I would reject. So with the Bible. It is represented to me as a perfect book—as the word of God—as of divine authority. I reply, there is not a copy of the work in existence, which is not acknowledged to be imperfect. The versions, the Greek and Hebrew texts, and the manuscripts, differ from each other in hundreds of thousands, if not in millions of places. The originals are lost, so that we have no means of correcting the books, or of learning which of them comes nearest to the originals. Not one of them, therefore, is of any authority. Besides, the best of your versions abounds in contradictions, immoralities, and blasphemies. Your doctrine, therefore, of the divine authority of the book, is a delusion. It is thus we reason, and we see not how our argument can be answered.

The Doctor asks how I can tell, whether the passages on which I ground my objections to the divine authority of the Bible are not interpolations. I answer, I *cannot* tell. Some of them probably are; others probably are not. But if they *are* interpolations, the book is partly human, and the doctrine of my opponent falls to the ground. If they are not interpolations, the book encourages the grossest immoralities and utters the grossest blasphemies, and can never have been more than the work of erring man.

The Doctor talks of substantial agreement and circumstantial variations, and tells us, that when these meet in a book, they form the best proof that the book is true. But the book before us contains substantial variations, and, in some cases, no agreement at all. It contains flat contradictions;—contradictions in doctrine, contradictions in morals, contradictions in history. It countenances, besides, the grossest immoralities, and throws the most blasphemous reflections on God. (Hisses.)

The Doctor calls me a blasphemer. He is at liberty to call me so, if he please; but I am liberty to deny and refute the charge, I suppose. We repeat, then, that blasphemy is speaking evil of God. This we have never none. We are not blasphemers, then. It is the Bible that speaks evil of God. It is the Bible, then, that blasphemes. The Bible represents God as partial, cruel, unjust, revengeful. It represents him as encouraging the grossest licentiousness, the most atrocious butcheries, the most revolting cruelties. Not only, therefore, are some of the authors of the Bible chargeable with blasphemy, but those also who represent the Bible as God's book. To charge God with writing such horrible blasphemies respecting himself, is one of the greatest blasphemies that can be uttered. We defend the character of God against such blasphemous representations. We deny that he encouraged or commanded the horrid deeds which the Bible charges on him. We deny that he wrote the Bible. We deny that he is

answerable for its blasphemies and immoralities. (Applause and hisses.)

The Doctor charges me with saying that the Bible made the Jews corrupt. I did not say so. I simply said, that the Jews *were* corrupt, though they had the Bible. The Doctor had said, "See how dark and depraved the people are who have not the Bible." The Doctor argued, that the Bible made men wiser and better. I showed, both from observation and history, and from the Bible itself, that it did not—that the grossest licentiousness and the thickest darkness often accompanied the Bible.

The Doctor says, that all God's gifts are gifts of grace—of undeserved favour. He thinks God has a *right* to be partial. The Doctor is welcome to his opinion. But the question is, Is it just to punish the innocent, and to allow the guilty to escape? Could it be just in God to kill seventy thousand innocent men, women and children, for the sin of one man, and that one man moved to commit the sin by God? Could it be just or kind in God, to allow a whole race of men to become morally corrupt, and liable to eternal torments in hell, which is the Doctor's interpretation of the Bible doctrine, for one man's sin? We think such things are excesses of injustice and cruelty. We see no grace about them.

My opponent thinks the day is coming, when Christianity shall cover the whole earth. We think otherwise. Dr. Campbell, of England, author of a work on lay agency, and Stephen Colwell, of your own city, author of *New Themes*, say, that Christianity does not keep pace with the increase of population. Mr. Colwell thinks Christianity never did conquer a very large portion of the earth, and some of her conquests she has lost. The general complaint among Christians is, that Infidelity is gaining ground. Time will show which cause is triumphing. All we have to say on the point is, "Give both sides liberty. Let both declare their views, plainly and freely, and let the mightiest triumph; and I shall be content."

In a former speech, I said that I had seen Christians die full of horror, and that I had found among those called unbelievers some of the best and happiest of mankind. Let me not, however, be understood as contending that there are no good Christians, or that Christians never die happy. I have known among believers in the Bible, some of the best and kindest people with whom I have had the happiness to meet. That they were kind and good in *consequence* of their belief in the Bible, I do not believe. Some of them would probably have been better, and they would certainly have been kinder and more agreeable, if they had not believed the whole Bible. But that Christians are sometimes good, and that some of them die happy, we have no doubt.

As to the quotation which my opponent made from one of my early writings, I wish to say: At the time I wrote that passage, I had very erroneous and unworthy ideas of unbelievers. I was incapable of doing unbelievers justice. I regarded them as secret enemies of truth and virtue; of God and man. I had been taught from my childhood, that none could doubt or disbelieve the Divine authority of the Bible, but men of bad, depraved hearts; that the only cause of unbelief was inward depravity. I was taught that every unbeliever must of necessity be a bad, immoral man; that if he was not an open



and avowed profligate, it was because he did not find it convenient to be so ; that he always *was* a profligate, whether he appeared so or not. This doctrine was inculcated on me not only by my parents and Sunday School teachers, but by every preacher I heard, and by every book I read. I believed it, as a matter of course. I had not information enough to awaken within me a doubt of its truth. This dark and deadly error kept hold of me and blinded me for several years after I had come to years of manhood. When I could not but see the appearance of virtue and philanthropy, about an unbeliever I regarded it as a cloak to cover his depravity. The more virtuous and exemplary an unbeliever appeared, the more depraved I believed him to be inwardly ; the more beautiful and perfect his character appeared, the more consummate I deemed his hypocrisy. I spoke of them and wrote of them accordingly. I could do no other. But prejudice at last gave way. The deceitfulness and dishonesty of leading believers, and distinguished writers in defence of the Bible and Orthodox forms of theology, destroyed my faith in them. My opinions were, consequently modified. New discoveries of priestly fraud, forced upon me by reading, observation and experience, modified my opinions still more. I saw, at length, how my youthful mind had been abused. I inquired into the grounds of my early faith, and found that it rested on a false foundation. I renounced my errors as fast as I detected them. I retracted the calumnies I had uttered or printed against those who had differed from me. I retracted the words which were read by my opponent. I wrote them in ignorance. They are false. The revelations of time, the lessons of experience, the voice of my consciousness, the oracles of the eternal God, uttered and echoed from every part of his great universe, no longer permit me to doubt, but that among the despised, and hated, and persecuted Infidels, as they are falsely called, are to be found the purest and best, the bravest and the noblest of men, the devoutest worshippers of truth, the truest friends of humanity, the most enlightened philosophers, and the most devoted philanthropists, that the world can boast. (Applause.)

The Doctor says I deny the Divine authority of the family institution, and that my principles tend to undermine its purity. This is not true. I said the *true* and *natural* form of the family institution *was* of Divine origin, as much as anything in the universe, and that it had the Divine authority of our nature in its favour. I stated, too, what this true form of the family institution was, and showed how it differed from the various unnatural and vicious forms of the family institution presented in the Bible. The forms of the family institution which we oppose are those which consist, 1. Of one husband and several wives. 2. One husband, several wives, and a number of mistresses. 3. One husband and one wife, the wife a blood relation, as in the case of Abraham and Sarah, and their slaves. 4. One husband and one wife, the wife a slave and the husband her lord and master. 5. One husband and one wife united without mutual affection, the wife subject, and the husband lord. These *Bible* forms of the family institution are what we denounce as unnatural, wicked and mischievous.

I would now notice several errors of the Bible, of a different kind. And, first, as we have before observed, the Bible gives different, and,

in some particulars, contradictory accounts of the creation. It also gives different and contradictory accounts of the flood, of Abraham, &c.; accounts so exceedingly different, both in style and matter, as to prove that the book of Genesis is a compilation, or a jumbling together, of parts of two different and discordant documents.

We have a number of falsehoods in the account of the first transgression, and the curses pronounced on the offenders. My opponent thinks that the account of the curse pronounced on the serpent receives collateral proof from the universal horror with which the serpent is regarded. But we have yet to learn that a peculiar horror of the serpent is universal. We know it is not. Children rightly brought up have no such horror of serpents, much less have they any peculiar enmity against them. But, supposing the Bible account to be true, could it be just in God to subject every serpent on earth, through every age, to the peculiar hatred or enmity of mankind, for the sin of one individual serpent?

But a peculiar enmity of men against serpents, is not the whole of the curse pronounced by God, according to the Bible, upon that race of animals. We will read the passage. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3: 14, 15.

The curses here pronounced upon the serpent are manifold, but not one of them can be proved to have been really inflicted. Where is the proof that the serpent is cursed above all cattle? True, it goes on its belly, but it is not the only living thing that does so. And where is the proof that its going on its belly is a curse? Where is the proof that its peculiar kind of locomotion is not an advantage? Its motions are quick and graceful, and its power to move so near to the ground, and under cover of the grass, is a great advantage,—is a means of great security. The passage adds, "Dust shalt thou eat all the days of thy life." Does the serpent eat dust? Does it eat more dust than other animals? Does it eat as much? Where is the proof? There is none. There is proof to the contrary. Serpents live on insects, birds, and other living things. But they eat dust *along* with their meat. Do they do so more than other animals? Not so much.

And where is the proof that serpents have any peculiar enmity to man? Where is the proof that they have any peculiar anxiety to bruise or wound man's heel? There is none. There is proof to the contrary. The serpent is glad to keep out of man's way. It never shows any peculiar desire to injure man.

Take next the curse pronounced on woman. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Genesis 3: 16. Is the sorrow of woman much greater than that of all other females? Is the sorrow or the pain referred to, a curse? Is it not necessary to the mother's safety, as well as to the safety of her offspring? Is woman in all cases subject to her husband? Is man in all cases lord?

Among the savage and brutal, it is thus, and among the slaves to old traditions it is generally thus. But among the enlightened, the cultivated, and the refined, it is not thus. But suppose women were universally in subjection, would it be right to charge their degradation on God, and to represent God as inflicting it unjustly, on account of a sin that none of them could possibly help,—a sin committed before any of them were born? The thing is monstrous.

The sentence on Adam is as follows :—

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee : and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.”

We ask, 1. *Is the ground cursed?* Does it bear any marks of having fallen from a better or more perfect state, to a lower or a worse? Just the contrary. The history of the earth, as revealed by geology, tells us that the earth has ever been improving. It is improving still.

2. *Do men eat of the ground with sorrow all the days of their life?* Do not many eat the produce of the earth, the fruits of their labour, in cheerfulness and joy? The men that eat of the fruits of the earth with sorrow all their days are very few. They would be fewer still, there would be none at all, if it were not for the gloomy and horrible doctrines of superstition. The enlightened and virtuous enjoy all things. Their life is often a perpetual feast. There is nothing to hinder all from enjoying life, but the prevalence of a false theology and a false morality.

3. *The earth bears thorns and thistles, but where is the proof that they are a curse?* There is none. There is proof that they are blessings. But, curses or blessings, where is the proof that the earth never bore them before the sin of Adam? Nowhere. There is proof that the earth bore thorns and thistles long before man came into being on earth.

4. *Do all eat bread with the sweat of their brow?* No. Is it a curse to labour till we sweat, for our bread? It is not. It is a blessing. Labour generally is a blessing in moderation. And there is no necessity for immoderate labour, arising from anything amiss in the earth. There is no such curse on the ground, as to make it necessary for men to labour more than two or three hours a day, if things were rightly managed.

5. *What proof can our theologians give that death is a curse?* What proof can they give that death originated in the first man's sin? What proof can be given that a good or just God could inflict death as a punishment on every human being for the sin of one,—a sin committed before any of them were born? None. Both the philosophy and the theology are bad. They are both false and blasphemous. They are childish and foolish in the extreme. It is sorrowful to think that they should so long have held men's minds in bondage.

The story of the deluge next invites our attention. This story tells us, that the wickedness of man was so great, that God repented that he had made man, and resolved to destroy the whole race, both old and young, the men of grey hairs, and the new-born babes of yesterday,



with all the birds and beasts and creeping things, except one small family of men, and pairs and seven pairs of other living things, God fixes on a flood as the means of destruction. The family of Noah, which he determined to preserve, and the pairs or seven pairs of inferior things, he proposes to save in an ark. The ark is to be 150 yards long, 25 wide, and 15 high. It is to be divided into three stories. It is to have one door and one window. The window is to be a cubit, or half a yard square. Both window and door are to be kept closed. In this ark, Noah was to accommodate, first, himself and his family, with provisions for from one to two years; second, seven pairs of all kinds of birds, seven pairs of all clean beasts, and pairs of all unclean beasts and of all creeping things, with food for all to serve them more than a year. Noah is to collect all these animals and take them into the ark. He is next to gather food for them all, and store that in the ark. This would require him to visit all countries, and gather the animals and the supplies of food for them from all. He and his family besides attending to themselves and one another, would have to feed and water all these creatures, and clean after them, and keep all orderly and sweet. The number of animals would be above a million and a half, according to the estimates of modern naturalists. How Noah and his family could attend to them all, in their dark abodes, and obtain a supply of fresh air through one small window in the roof, and that kept shut, and how he would be able to keep all clean and sweet, judge ye. The story can be regarded as no other than an enormous fable. [*Time up*, Mr. Barker took his seat, the audience maintaining silence.]

### REMARKS OF REV. DR. BERG.

If I did injustice to my opponent in mentioning the difference between us, I am sorry for it. I am glad to find he loves the institutions of this country. I am glad to find that he has no intention to introduce the obnoxious topic to which I alluded. I wished to forestall such an intention, as I had heard of it from various quarters.

My opponent said, that the strong language used by him in his little book, was the result of his prejudice against the Infidels.

Mr. BARKER.—I stated that I had received a strictly religious training from my parents, and therefore, I could not regard Infidels impartially. I did not know facts enough to justify these conclusions.

Dr. BERG.—I am willing to take the word of my opponent—either now or then, if he will tell me which to take. His statements conflict. In his book he speaks of having a considerable acquaintance with Infidels. If he speaks the truth now he was in error then. If he spoke it then, he is much in error now. (Loud laughter and applause.)

My opponent declines telling me the name of his God, and furnishing answers to other questions, until the eight evenings for which I am engaged to him for this discussion shall have expired. If he will not tell us in advance, we will probably not hear it at all. It is not likely that, after this debate, I will wish to trouble an audience with a controversy with Mr. Barker, for, from present indications, there will be very little left of him by that time. (Vociferous applause.) There is one subject I wish to introduce, which may be grateful to

this audience, because it will give diversity to the train of thought now uppermost. Mr. Barker said he had seen Infidels die calmly and composedly, because eternity for them had no fears ; and that he had seen Christians die full of horror, because they had been taught to regard God as malignant. No such thing. The Christian's God is a God of love, a reconciled Father, ready to forgive his children, and afford them an abundant entrance into glory. Only out of Christ is he a consuming fire. But he is allmercy to those who rejoice in the Mediator.

I will now show you, out of my opponent's mouth, how dark Infidelity is. He has told us that there is no remission of sin ; that no man who has sinned can expect to be forgiven ; that there is no escape in this world or the next. For Infidels, there is no Saviour, but they must live, always looking forward to fearful retribution. He has seen Infidels die happy, His experience is altogether different from that of all others. I never saw one of these bold blasphemers die, and I hope I never may. The records of such scenes are so full of horror, that they overwhelm with dread. I will give you one or two instances, to which I ask your solemn attention.

I have seen many Christians die, but I never saw one die in horror. They all testified to the consolations of the Bible. There are some men in our city, who extol Thomas Paine. They want a new revelation, and Thomas Paine gave his followers a Bible. They cherish it now. But hear the manner of his death. I quote from an eye-witness :—

#### HIS CLOSING SCENE.

"I was called upon by accident to visit Mr. Paine, on the 25th of February last, and found him indisposed with fever, and very apprehensive of an attack of apoplexy, as he stated that he had had that disease before, and at this time felt a great degree of vertigo, and was unable to help himself, as he had hitherto done, on account of an intense pain above the eyes.

"Concerning his conduct during his disease, I have not much to remark : though the little I have may be somewhat interesting.

"Mr. Paine professed to be above the fear of death, and a great portion of his conversation was principally directed to give the impression, that he was perfectly willing to leave this world : and yet, some parts of his conduct are with difficulty reconcilable with this belief. In the first stage of his illness, he was satisfied to be left during the day, but he required some person to be with him at night, urging as his reason, that he was afraid that he should die, when unattended : and at this period, his deportment and his principle seemed to be consistent : so much so, that a stranger would judge, from some of the remarks that he made, that he was an Infidel. I recollect being with him at night, watching : he was very apprehensive of a speedy dissolution, and suffered great distress of body, and perhaps of mind. (for he was waiting the event of an application to the Society of Friends, for permission that his corpse might be deposited in their grave-ground, and had reason to believe that the request might be refused,) when he remarked in these words, 'I think I can say what *they* made Jesus to say—My God, my God, why hast thou forsaken me?' He went on to observe on the want of that respect which he conceived he merited. I remarked to him, that I thought that his corpse should be a matter of least concern to him ; that those whom he left behind him would see that he was properly interred ; and, further, that it would be of little consequence to *me* where I was deposited, provided that I was buried : upon which he answered, that he had nothing else to talk about, and that he would as lieve talk of his death as any thing, but that he was not so indifferent about his corpse as I appeared to be. During the latter part of his life, though his conversation was equivocal, his conduct was more so : *he would not be left alone night or day* ; he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be



closed at any time : *and if as it would sometimes unavoidably happen, he was left alone, he would scream and hallo until some person came to him* ; when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the influence of anodyne.

"There was something remarkable in his conduct about this period, (which comprises the fortnight immediately preceeding his death,) particularly when we reflect that Thomas Paine was author of the 'Age of Reason.' He would call out, during his paroxysms of distress, without intermission, 'O Lord, help me ! God, help me ! Jesus Christ, help me ! O Lord, help me !' repeating the same expressions without any, the least, variation, *in a tone of voice that would alarm the house*. These exclamations induced me to think that he had abandoned his former opinions ; and I was more inclined to this opinion, when I understood from his nurse, (who was a very serious, and I believe pious woman,) that he would occasionally inquire, when he saw her engaged with a book, what she was reading, and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention.

"I took occasion, during the nights of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a late visit : it was a time which seemed to suit my errand ; it was midnight ; he was in great distress, constantly exclaiming in the words above mentioned ; when, after considerable preface, I addressed him in the following manner, the nurse being present :—

"Mr. Paine, your opinions, by a large portion of the community, have been treated with deference ; you have never been in the habit of mixing in your conversation, words of coarse meaning ; you have never indulged in the practice of profane swearing ; you must be sensible that we are acquainted with your religious opinions, as they are given to the world ; what must we think of your *present* conduct ? Why do you call upon *Jesus Christ* to help you ? Do you believe that he can help you ? Do you believe in the divinity of Jesus Christ ? Come, now, answer me honestly ; I want an answer as from the lips of a dying man, for I verily believe that you *will not live twenty-four hours*.' I paused some time at the end of every question : he did not answer, but ceased to exclaim in the above manner. Again I addressed him : 'Mr. Paine, you have not answered my questions—will you not answer them ? Allow me to ask again, do you believe—or, let me qualify the question—do you wish to believe, that Jesus Christ is the Son of God ?' After a pause of some minutes, he answered : '*I have no wish to believe on that subject*.' I then left him, and know not whether he afterwards spoke to any person on any subject, though he lived, as I before observed, a few hours longer : in fact, till the morning of the 8th.

"Exclusive of Mr. Hicks, the Rev. Mr. Milledollar, the Rev. Mr. Cunningham, and one or two other gentlemen, who visited him from humane and Christian motives, he was abandoned on his death-bed, except by a few obscure and illiterate men, his former bottle companions, who attended him merely, it would seem, to urge him to persevere to the end in his deistical opinions. What his admissions would have been during those 'compunctious visitings of nature,' but for the 'whips and spurs' of those persons, we cannot even conjecture."

In another part of this volume, I find recorded the death of Francis Newport.

[The Doctor here read the account. We have been unable to obtain it. The most striking passage in it, was the exclamation of Newport on his death-bed : "Oh ! that God would cease to be !" "I wish there was a possibility of getting over God !" "I endure more than damned spirits."]

Now, here are passages which accord with the facts of universal experience. Infidels are hardened when in prosperity, but when they are near death, the latent fire of conscience is aroused, and in spite of their pride, they call on Christ for mercy.

My opponent says that the family institution, which he loves, is of



Divine authority. I respectfully ask him how God has revealed it to him. He begins now to see that some other foundation than human authority is necessary. Now, if the God of the Bible has established the family institution, the authority is there. We find that Adam and Noah had but one wife : that the moral government of God is throughout consistent, and that God never yet revealed that polygamy was right. It is inconsistent with every moral statute. I will add, that God sometimes permits men to be convinced of the evil of certain institutions, for the purpose of moral discipline. My opponent insists that it is my duty to answer what he says of the case of 2 Samuel, 21. The Gibeonites said to David that they would have neither silver nor gold, neither for them should any man in Israel be killed.

[Here the Doctor read the passage, for which see previous report]

But they demanded that seven men of the sons of Saul should be delivered unto them. This was done, and they were hanged. The reason of this punishment was, that the children of Israel had sworn to protect the Gibeonites, who, notwithstanding this oath, were slain by Saul.

This only shows that God punishes murder. When murder has been committed, God holds the land responsible for the innocent blood shed.

It appears that Saul had not only violated the pledge of the princes of Israel, but had massacred a defenceless tribe.

The blood of the Gibeonites cried to heaven for vengeance. The punishment was retribution, not cruelty ? and if there is one word Infidels would blot out of the Bible, it is retribution. But the children were hanged for his sin ; and my opponent asks me, Will God punish children for the offences of their parent ? Yes, for he has said so ; and mortal man cannot define all his ways. He is sovereign, holy, and can do with us as he sees fit. On the same principle, we find, that, if a man will degrade himself by drunkenness, his children will pay the penalty ; if he has diseased his body by licentiousness, his offspring will pay the penalty. These are enigmas we cannot solve, but the facts are analagous. We cannot make every thing in this world square with our ideas, and imagine that we know all that is in the world.

And here let me bring to your attention a beautiful illustration of Infidel pity. It is in the shape of an anonymous letter. The friends of Mr. Barker, not content with the atrocities they find in the Bible, find some in modern times to excite their compassion. I do not like anonymous letters, but I have no other than good feeling towards its author. It would have been, perhaps, more manly, to put his name to his production ; but I will do it the honour to read it :—

“TUESDAY.

“REV. SIR—Returning home from the discussion last evening, and reflecting upon the dreadful exhibition of the acts of the children of Israel, as ordered or sanctioned by the Almighty, my mind was turned to a modern instance, which might furnish a parallel to some of those atrocities. Allow me the liberty of stating the facts.

“A few months ago only, three or four men went into the humble lodgings of a poor man, depressed to the earth with anxious days and sleepless nights, and, in spite of his piteous remonstrances, tied his hands behind his back, led him into the back yard, and, passing a rope round his neck, deliberately strangled him to death. Strange to add, there were some hundreds of spec

tators present, not one of whom ventured to interfere ; and to crown all, a minister of the gospel stood up and made a prayer.

"The unfortunate victim of violence left a widow and an orphan boy to bewail their loss. The ringleader in this atrocious deed was Sheriff Allen, (movement in the audience,) who pretended that he acted by warrant of the Governor. The name of the murdered man was Arthur Spring." (Explosion of laughter, shouts, and applause.

Here is a pretty sample of manufactured Infidel pity ! "The murdered man was Arthur Spring." Poor Spring ! innocent creature that he was ! his hands bound behind him, the rope round his neck, is the object of sympathetic regard. I pity him, too ; but will you blot out retribution ? Should pity be exhausted on the infamous murderer, and not a single emotion be given to the poor women whom his ruthless hand had sent to their long account, whose throats he had, at the solemn hour of midnight, cut from ear to ear ? Away with such pity, pleading impunity for crime ! We owe no pity to those whose lives are forfeited to the violated laws of God and man. But my opponent tells us that he needs no divine revelation, because man has a law within himself—has an inner light to guide him. But suppose this light turns out to be darkness, what then ? (Loud applause and laughter.) Suppose they put that light out : there is no more light in the world, no law, no love, no transgressions. A man may destroy his conscience, and what then ? The pirate has his light, too, within himself. His conscience is, that there is no harm in murdering to get money. If my opponent can get along with a light so flickering, I wish him well of it.

My opponent has much to say of the revelations of Nature. But if these will account for the introduction of death into the world, I will thank him to show it. The Bible is the only revelation that teaches any thing about this, and many similar subjects, which without it, are enigmas.

My opponent brings up again to night a number of objections which I thought I had answered. If he continues this course, it is evident there can be no end to the discussion. I do not like what he says, nor he what I say, and the better way, after stating what we think, is to leave the decision to the intelligence of the audience. He speaks again of God's having rested, and says, that to speak of God as if he had a body, conveys a false impression. Has he not read the beautiful words of Isaiah ? "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary ?" Isaiah 40 : 28. (General applause) Does not my opponent himself stand here a living witness that the passages on which he comments are not to be understood literally ?

He spoke again of Ahab and the lying spirits. I have shown you—  
[Here the time expired. Long and general applause.]

## FOURTH EVENING.

At six o'clock, an immense crowd had gathered at the doors of Concert Hall. When the doors were opened, the seats were filled in a few minutes.

At a quarter past seven, Mr. Barker took the stand.

## REMARKS OF JOSEPH BARKER.

As my opponent still contends that I have not observed the true order of debate, I must again make a few remarks on that point.

The question for consideration is two-fold.

1. Is the Bible of Divine origin ?

2. Are its contents, when the book is regarded as of divine authority, calculated to exert a salutary or an injurious influence on man's character.

My opponent contends that the Bible *is* of Divine origin, and, in proof of his position, appeals, first, to *internal*, and, secondly, to *external* evidence.

If my opponent had opened the debate, as he ought to have done, he would have told you, I suppose, what he means by internal evidence, and presented you with specimens of it. He would next have given you his definition of external evidence, and presented you with specimens of that. My opponent, however, did not take the lead. It consequently fell to my lot to open the debate. My business was, to show that the Bible was *not* of Divine origin, but of purely human origin. I accordingly proceeded to show, that the style and contents of the book were exactly such as we should naturally expect in human writings—that there was nothing in the style or contents of the Bible to prove it divine, but every thing to prove it merely human. I dwelt principally on the doctrines of the Bible. I showed, that the representations of God and his works given in the Bible, were foolish and blasphemous ; and that different portions of the book gave *contradictory* representations of God's character on every point. I further showed, that the Bible inculcated a defective and a bad morality—that it encouraged and sanctioned the grossest vices, and the blackest and most revolting crimes, and that it held forth for our admiration and imitation, imperfect and evil examples—examples of falsehood and cruelty—of licentiousness, treachery and murder. I also gave you specimens of historical contradictions, philosophical errors, and of monstrous and impossible fables. In all this, I was keeping close to the question, as my opponent must by this time see. In short, I have not deviated one hair's breadth from the exact line of argument, except to follow the irrelevant remarks of the Doctor. I shall follow the same course of argument to-night, till I have finished my remarks on the contents of the Bible. On Monday night, I expect to proceed to notice what is called the *external* evidence for the superhuman origin of the Bible. My opponent will probably give his views on the same subject, and I shall follow with what may be necessary in the shape of a reply.

At the close of my last speech, I was speaking on the Bible account



of the flood. The ark, as I said, was to be 150 yards long, 25 wide, and 15 deep. It was to have three stories. The room inside would be about 56,00 cubic yards. This ark was to hold,

1. Noah and his family, (eight persons,) with food and other things necessary for their comfort, for upwards of a year.

2. Seven pairs of all birds and of all clean beasts, and pairs of all other cattle, and of all creeping things.

3 Food for all these living things, for more than a year.

These animals were all to be gathered together, and taken into the ark by Noah. Noah was also to provide them all with food, Noah and his family were to feed, and water, and tend all these animals, and keep all clean. There was only one door in the ark, and that was shut; and but one small window, and that was closed.

The number of animals would not, according to modern naturalists be fewer than a million and a half. One hundred and fifty distinct species have already been described by zoologists, and the probable number of species existing is not less than half a million. Pairs of each species, and seven pairs of all birds and clean beasts, would make the number to be provided for about a million and a half. Noah and his family would therefore, have to feed, water, and keep clean 2500 a minute every day; a thousand times more than they could possibly do. And all, or most of these creatures would be kept in the dark, without fresh air. The impossibilities implied in this story are innumerable. It would be impossible for Noah to collect the animals. He could not have collected the necessary supplies of food. The ark would not have held the animals, nor a tenth, nor a thirtieth of them, so as to leave room to go among them and attend to them. It would not even have held the necessary food for them. Then, many of the animals could not have changed climates without dying. One window could not afford the means of ventilation, especially if placed in the roof. Two stories must have been in total darkness, and without a breath of fresh air. Eight persons could not attend to so many animals, they could not feed, water, and keep clean a thousandth part of them, in such a place as the ark. And no intimation is given that God provided for the creatures in the ark by any miraculous means. The contrary is intimated. Besides what need of an ark at all, if God was to keep things alive by a miracle? Hence naturalists, even Christian naturalists, give up the story. They declare their conviction, that no universal deluge has ever happened since the creation of man, and that such an ark as that described in the Bible would be utterly unequal to the accommodation of pairs and seven pairs of all animals on the face of the earth. I will read you some passages from Professor Hitchcock, one of your own countrymen, a learned and a respectable man, and a Christian minister:—

“Among well-informed geologists, at least, the opinion is almost universal, that there are no facts in their science which can be clearly referred to the Noachian deluge; that is, no traces in nature of that event.

“Modern geologists have, until recently, supposed that the traces of Noah's deluge might still be seen upon the earth's surface. I say its surface; for none of them imagined those effects could have reached a great depth. Over a large part of the northern hemisphere they found extensive accumulations of gravel and bowlders, which had been removed often a great distance from their parent rocks, while the ledges beneath were smoothed and straited, obviously by the grating over them of these piles of detritus. How very natural to refer these effects to the agency of currents of water; just such currents as

might have resulted from a universal deluge. But the inference was a hasty one. For when geologists came to study the phenomena of drift or diluvium, as these accumulations of travelled matter are called, they found the currents of water alone would not explain them all. Some other agency must have been concerned; and the general opinion now is, that drift has been the result of the joint action of water and ice; and nearly all geologists suppose that this action took place before man's existence on the globe."

Again :—

"The first difficulty in the way of supposing the flood to have been literally universal, is the great quantity of water that would have been requisite.

"The amount necessary to cover the earth to the tops of the highest mountains, or about five miles above the present oceans, would be eight times greater than that existing on the globe at this time.

"A second objection to such a universality is, the difficulty of providing for the animals in the ark.

"Calculations have indeed been made, which seemed to show that the ark was capacious enough to hold the pairs and septuples of all the species. But, unfortunately, the number of species assumed to exist by the calculators was vastly below the truth. It amounted only to three or four hundred; whereas, the actual number already described by zoologists is not less than one hundred and fifty thousand; and the probable number existing on the globe is not less than half a million. And for the greater part of these must provision have been made, since most of them inhabit either the air or the dry land. A thousand species of mammalia, six thousand species of birds, two thousand species of reptiles, and one hundred and twenty thousand species of insects are already described, and must have been provided with space and food. Will any one believe this possible, in a vessel not more than four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high?

"The third and most important objection to this universality of the deluge is derived from the facts brought to light by modern science, respecting the distribution of animals and plants on the globe.

"If tropical animals and plants, for instance, were to migrate to the temperate zones, and especially to the frigid regions, they could not long survive; and almost equally fatal would it be for the animals and plants of high latitudes to take up their abode near the equator. But even within the tropics, we find distinct species of animals and plants on opposite continents. Indeed, naturalists reckon a large number of botanical and zoological districts, or provinces, as they are called, within which they find certain peculiar groups of animals and plants, with natures exactly adapted to that particular district, but incapable of enduring the different climate of adjoining districts.

"Now, suppose the animals of the torrid zone at the present day to attempt, by natural means, to reach the temperate zone; who does not know that nearly all of them must perish? Nor is it any easier to conceive how, after the flood, they could have migrated into all continents, and islands, and climates. and how each species should have found the place exactly fitted to its constitution, as we now find them. Indeed, the idea of their collection and dispersion in a natural way is altogether too absurd to be believed."

Such are the views of Professor Hitchcock. It is true, the Professor endeavours to save the credit of the Bible, by recourse to new rules of interpretation; but his labour, in my opinion, is vain.

Dr. Pye Smith, and Dr. John Harris, of England, Prof. St. John, of America, and a number of other Christian geologists, agree with Professor Hitchcock. They give up the common account of a universal deluge. Of course, their testimony is not infallible; but how forcible must have been the evidence, to induce such men to give up the common doctrine, at the risk of their reputation, their incomes, and their friends.

We will now notice a few other passages of the Old Testament. We stated, that the book of Genesis gives two very different, and apparently contradictory accounts of Abraham. According to one account, Abraham lived to be one hundred years old before he had a



son. He then become a father only by a miracle. Sarah, too, is said to have been past age, so that a double miracle had been wrought to secure the fulfilment of the promise respecting the birth of Isaac. The apostle Paul, and the writer of the Epistle to the Hebrews, both speak of Abraham as being as good as *dead* before the birth of Isaac: "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb," Romans 4 : 19.

The passage in Hebrews is as follows :—"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Hebrews 11 : 12. Sarah lived about forty years after this. She died at the age of 127. Abraham had now been as good as dead for nearly forty or fifty years. What shall we say, if we find it recorded that this same Abraham, without any intimation of miraculous aid, marries again, and becomes the father of a numerous family. We do find it so recorded in Genesis 25 :—"Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."

Here is a numerous family for a man fifty years after he was as "good as dead : " and yet no mention is made of a miracle !

And again, we are told that Lot was a righteous man. Notwithstanding this endorsement of his character, we find, that when the men of Sodom compassed his house round, and demanded, for the basest of purposes, the two strangers that tarried with him, Lot went forth among them, and told them that he could not surrender his guests, but that he had two virgin daughters, and that he would surrender these instead of the strangers ! The story is inconceivable. I will not say that no *righteous* man would do this ; but I will say that no *unrighteous* man, with any remains of his original nature in his heart, would volunteer to surrender his virgin daughters to a fate more horribly revolting than burying them alive or sacrificing them as a burnt-offering.

There are other statements in Genesis which physiology forbids us to accept as true, and which decency forbids us to describe. One of them is the account, in the nineteenth chapter, of the parentage of Moab and Ben-Ammi.

I will now give you a few specimens of contradictory statements found in the New Testament. Matthew 27 ; 44, says :

"The thieves, also, which were crucified with him, cast the same in his teeth."

But we find in Luke that only one of the thieves did so.

"And one of the malefactors which were hanged, railed on him, saying If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying," &c. Luke 23 : 30.

We find several glaring contradictions in the case of Judas. Matthew says :—

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is



not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore, that field is called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremiah, the prophet."

Now, mark, there is no such passage, nor any similar one, in Jeremiah. There is one something like it in Zachariah, but it is no prophecy of Judas, nor any one else.

"And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." Matthew 27: 3—10.

Here we find that Judas took the pieces of silver to the chief priests and elders, that he cast them down, and went and hanged himself, and that the chief priests bought with the money the potter's field. But a very different story is told in the first chapter of Acts. I will read the passage:—

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained a part of this ministry. Now *this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.* And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood." Acts 1: 16—19.

Now, here are several palpable contradictions: one says, the chief priests purchased the field; the other, that Judas purchased it; one says that Judas hanged himself; the other, that he burst asunder, and that all his bowels gushed out.

The few instances I have given will suffice to show the imperfection of the New Testament narrative, and to show that its real nature is wholly incompatible with the idea of its divine origin.

I now proceed with my reply to my opponent's former speech. My opponent appears to have misunderstood some of my statements on death-bed scenes. What I said was, that I had seen Infidels peaceful and composed on the approach of death, and that I had seen Christians full of horror on his approach. The Doctor may find, among my earlier works, a memoir of a pious lady, who had the wildest paroxysms of horror on her dying bed. I did not, however, say that the dying horrors of Christians are always the result of gloomy and horrible ideas of God. They are often the result of natural causes. There are some diseases that affect the dying in much the same way as *delirium tremens* affect the drunkard. The sufferers fancy themselves assailed with fiery demons, about to drag them to the burning gulf. It was so with the friend whose memoir I published.

The dying horrors of others may arise from similar causes. Still, the character of God, as portrayed by Orthodox Christianity, together with other Orthodox notions about devils, hell, and eternal torments, have a natural tendency to make men go about in fear and trembling, even while in health; and their power to torture people when weakened by disease, or deranged by brain or nervous fevers, is truly awful.

The Doctor says that if all have sinned, and there be no forgiveness for us, a fearful retribution must await us hereafter. That does not follow. Men may sin, and pay the penalty *here* in the *present*

life. If the sinner amend his ways, he may raise himself to purity and peace, to dignity and happiness. The pains or punishments of sin begin with the sin. They are meant to cure the sinner of his sinful tendencies. If they answer this end, the pain or punishment gradually ceases. We do not believe in Orthodox punishments, any more than in Orthodox forgiveness.

The Doctor read some account of Paine and Francis Newport, but he give us no proofs that the accounts he read were true. To us, they seemed like falsehoods. He must be aware, that religious parties do not always speak the truth of those who differ from them. The advocates of old abuses have always been ready to say all manner of evil against reformers. The Orthodox sectarians and priests of his day called Jesus himself, according to the Gospel account, a wine-bibber, an enemy to Cæsar, a sower of sedition, a blasphemer, and a devil. He knows, or ought to know, what stories the Catholics published against Luther. Is he sure, has he good and sufficient proof, that the stories he read respecting Paine are not slanders? I repeat, they sounded like slanders to me. Men do not often make such formal speeches to the dying, as the anonymous one which the Doctor read over last night. But they do sometimes write them, as occasions seem to require, in defence of their creeds and churches, or as the means of destroying the influence of reformers. I never take the character of a Protestant from a zealous Catholic; and I never take the character of a Catholic from a zealous Protestant. Religious parties never keep to the truth when speaking of their opponents. All know this.

I know that priests have belied Paine's writings; and if they would lie respecting his published works, which are open to all, and which can speak for themselves, we may judge what liberties they would take with his private character after his death. I have read his works, and have found the statements published respecting them by Watson, Simpson, and others, to be false and slanderous in the extreme. If I could read the true story of his life and death, I should probably find the stories published by his enemies respecting his private character and dying hours, to be still falser.

I know how such stories frequently originate. There are persons who get their living by inventing such things. There are large establishments that keep people employed the whole year round in collecting and manufacturing those tales of Infidel depravity and death-bed horrors.

We are no idolators of Thomas Paine, but we have read his life, by different authors, and have acquainted ourselves with his writings, both on politics and religion, and our conviction is, that he was a lover of truth and of virtue, and a devoted friend of man. His writings abound with noble sentiments. His courage and disinterestedness shine forth continually. He assails old errors and inhuman institutions, with such determination and power, that one cannot but feel, in reading his works, that he was a true reformer, and a genuine friend of man. It would be folly to say of any man's writings, that they were absolutely perfect, or of any man's life, that it was free from imperfection or error; ; but we should be unfaithful to the cause of truth and righteousness, if we did not declare our conviction, that Paine was a great and noble man, and that, by his labours and his

sufferings in the cause of truth and freedom, he made mankind his debtors, and entitled himself to a place among the great benefactors of our race.

I have a multitude of documents, of the most creditable kind, unanswerable, in fact, bearing on his life and labors, his hours of sickness, and his death, from which I should be glad to quote, if I had time; but I have not. Another opportunity will be afforded me, I expect, of speaking on this subject; I shall, therefore, proceed with the debate.

My opponent's quotations respecting Francis Newport need no answer; they carried their own refutation along with them. How could *he* know that he was more miserable than any spirit in hell? Besides, it is ridiculous to call a man an unbeliever, who believes in devils, hell, and everlasting torments. None but christians believe in such things. The whole story of Francis Newport is manifestly a priestly forgery, written and published for the purpose of frightening people into unreasoning subjection to priestly authority.

## REMARKS OF REV. DR. BERG.

(Two rounds of enthusiastic applause.) It is sometimes well, when the smoke of battle has cleared away, to look at the practical result, before renewing the contest. Before proceeding in the positive argument on the internal evidence of the scriptures, I propose to sum up a few points already established. I would remark, 1st, that the truth of the Bible does not rest on the ability of any human advocate; and that it might be impossible for any intellect to explain all its pages, for they are based on the wisdom of God and not of man. My opponent's mode of arguing is extremely unphilosophical. He has no broad and satisfactory views, exhaustive of the subject, but continues to urge insulated objections. 2d. He produces again and again, matters which may be considered settled, after the overwhelming array of evidence in their favor. I have shown you that he cannot tell you the name of the God he worships, without quoting the Bible which he rejects. The word 'Godhead,' quoted by him from the first chapter of Romans, to show that his attributes may be learned from Nature, is used by the Apostle simply to denote the unity of the Divine nature, in opposition to the polytheism of antiquity. The light of nature is sufficient to enable us to discover many of the attributes of Jehovah. Without the Bible, a man cannot tell who made him. How can he know without it, the immortality of the soul? Neither Plato, nor Socrates, nor Cicero, could solve the problem. They hoped it might be so. Cicero declared that though he fondly hoped he would live beyond the tomb, the sight of death never failed to fill him with a shuddering dread of annihilation. Revelation alone can dispel the gloom that hangs over the portals of the other world.

My opponent speaks of the heaven of all nations. The heathen have no heaven. With all their attainments in knowledge, the Elysium of the ancients was nothing but a Paradise of shades, where gloomy spirits flitted to and fro in silent joylessness. He says, too, that the heathen have a hell! Does he accept this conclusion of human reason? Does he believe in retribution in another world—a



doctrine usually scouted by Infidels? He has seen Infidels die in peace, because their God is not malignant; and yet he assures us, almost in the same breath, that their God never forgives sin! He has taken infinite pains to prove to us that Infidels have no Saviour! I have shown before how some of their leaders have died, by statements authenticated as well as facts can be; how they left this world in horror and trembling despair. They hoped for nothing after the breath was out of the body. It is true, as he says, that the transgression of physical laws is always followed by the penalty. Out of his own mouth is he condemned, for moral evil must be punished under the same law, and by the same analogy. (Applause.) On their own ground, Infidels are doomed to hell, for their God never forgives sin! Their own champion has proved the existence of a hell. (Applause.) Blessed be God, say we, who has given us the doctrine of salvation by grace! Jesus Christ has brought life and immortality out of the shades of heathen doubt, and has made a light to shine on the black midnight of unassisted reason.

My opponent quoted part of a hymn, and, by quoting a very small part, grossly perverted its meaning. I will read it. It is No. 201, in the old Methodist hymn-book:—

“Part of thy name divinely stands  
On all thy creatures writ.”

This he quoted; but he did not quote the next verse, which, in allusion to the Bible, says:—

“Here the *whole Deity* revealed.”

True, part of the attributes of God can be learned from Nature; but the question between us is, whether all of them can. Had he quoted the whole hymn, it would have been seen to bear me out. (Applause.) My opponent would have found that the good old Methodist hymns do not sustain his theology now as they once did. (Laughter and loud applause.)

My opponent rejects the doctrine of the atonement. Well, he accepts human reason as a sufficient guide. It has guided the heathen. Will he accept their conclusion? If so, he must accept the atonement, for the heathen have always felt the need of sacrifice. But he rejects what they believe, and stands a living witness of the insufficiency of natural reason to guide us to positive truth. (Applause.) Behold how pride is in conflict with doubt! How necessary it is that Jesus should say to the troubled heart, Peace, be still! The christian's soul is hushed in its triumph, because his heart is stayed upon God. (Applause.) I have shown from his own mouth, that despisers are without God and without hope in the world. He may say that he has seen Infidels die happy. It may be so. No one will dispute his assertion. But it sometimes happens that he asserts on two opposite sides, and we are then puzzled which one to take. (Laughter, applause, and a few hisses.) I'll deal kindly with him, and take whatever he holds now, hoping for grace to him, that may get something better, and grow to believe that the Bible is the word of God. He has seen Infidels die with calmness. What is their calmness but a stupid torpor, but the quiet of a strong delusion which, on account of their rejection of the truth, they have been allowed to fall into, that they may perish? Their consciences

are seared as with a hot iron. The scornful manner in which he speaks of justification by faith, proves the truth of the Scripture declaration, that to the Jews, the cross is a stumbling-block, and to the Greeks, foolishness. (Cry in the audience of "Time up.")

Dr. BERG (to the Moderator)—My time up?

Moderator Rev. J. CHAMBERS.—No, you have several minutes more.

Dr. BERG.—Surely, he knows that the Bible considers no faith good for anything, unless associated with good works. I shall not consume time by discussing this question. What he says is not worthy of a serious refutation before a Christian community. Any child that has sat under the teachings of a Christian pulpit knows that no faith justifies, unless it is united with works. How, then, DARE my opponent say the contrary? (Applause.) Cries of question—question—go on—and a few hisses.) I am sticking to the question; and if I don't, (cries of question,) I only follow my opponent. (Question! Turn him out! Let's have Noah's Ark! A storm of shouts and hisses, and great disorder.)

Mr. BARKER.—I hope no man who calls himself a friend of mine—(Take your seat, Barker! And shure, outh with him! Laughter, and the audience subsided once more into silence.)

Dr. BERG.—I will proceed to offer the proof which lies in rich profusion around this part of my subject; but to what end? It would be more logical in my opponent to refute the positive evidence I have offered, than to confine himself to negation and insulated objections. He argues foregone conclusions. In another mode, he would find something worthy of the ability for which he enjoys a reputation. He renews objections again and again answered. Does the sun give no light or heat, because the telescope can descry spots on its surface? I do not deny that there are some parts of the Bible obscure, some mysteries that cannot be explained. But what then? This very fact is evidence that it is no fraud. In any communication of the Infinite to the Finite, we might anticipate mystery. And are there no mysteries in Nature? Will he tell me how long the grass grows? How the planets are kept in their orbits? We cannot reason with certainty of God as we can of man. We can explain the works of man, but not of God. The mass of Christians who have had experience of God, have found their souls satisfied with the Bible. This, in itself, is strong collateral evidence of its truth. To appreciate the Bible, there is necessity, not only of a careful study of its contents, but an impartial one. Unhappily, Infidels approach it with so much prejudice, that they wrest the truth to their own destruction. They approach it with a foregone determination to disbelieve. Instead of a humble desire to learn the truth, they wish to cavil at the doctrine. They veil their eyes to all perception of the truth. Now, it is impossible to explain light to the blind; he will deny the sun, moon and stars, because he cannot see them. (Applause.) He stands there, his face turned upwards, winking and blinking at the heavens, in a perverse desire to substitute sight for faith. You might as well descant upon the melody of music to the deaf. What avail millions of witnesses, millions from all quarters of the globe, who have found joy in believing? They differ from him, and, therefore, he denies. His miserable negations are a substitute

for argument—his cavils an offset to all positive proof. The Gospel has no power to penetrate, nor practical holiness to soothe and comfort his heart. He breaks the brightest link of the golden chain which binds him to his Maker. The hopes of the Christian he cannot appreciate. Here, again, he illustrates the truth of Scripture ; he cannot appreciate these things, because they are spiritually discerned.

There are certain marks which ought to convince Infidels that the attributes of God are to be found only in his revelation. Even Infidels are compelled to borrow the name and attributes of God from its pages. Why do they believe in one God, and not many ? Why do they prefer Deism to Polytheism ? They may learn his power and wisdom from Nature ; but how will they learn from it his mercy, truth, justice, eternity, and omnipresence ? I see the sickness in the world, and that bitter streams mingle with every fountain of pleasure. How can they, by the light of Nature, reconcile this with Divine mercy ? I see oppression ; the righteous languish, and the tyrant is prosperous ; the wicked flourish like a green bay-tree, and the poor man is plunged into disgrace. These are common moral phenomena, as well deserving explanation as any of the incidents of Nature, which all the astrology and geology of Infideldom can expound. (Applause.)

Another point : How were the Jews favoured with a knowledge of the unity of God, when other nations, more advanced in the arts and sciences, were ignorant ? Here is a problem worthy of my opponent's boasted philosophy and science. He has an opportunity, by solving it, to sustain his reputation. Let us see if he can make more impression on it than his coadjutors, who have long been hammering on it with their mallets. Better do this than take a geological fossil, and attempt to batter down the Bible with it, as Samson slew the Philistines with the jaw bone of an ass. (Vociferous applause) I assert, without fear of contradiction, that there is not, in the whole world, an Infidel that believes—(Cry of "Time up." Dr. Berg took his seat amid long continued and hearty applause.)

## REMARKS OF JOSEPH BARKER.

(Applause and a few sounds of h'sh) I would once more request the audience to listen, and allow the speakers to proceed without interruption. Thus far the debate has proceeded with a considerable degree of order, and I trust that order and peace will reign to its close.

Dr. Berg thinks, not that I have *misquote*d, but made an unwarrantable use of a Methodist hymn. The truth is, I was as far from perverting the meaning of the hymn, as from misquoting its words. I quoted the hymn simply to show, that the word *Deity*, which is the Latin word for God-head, was used by the author for the whole of the Divine attributes. "Here the whole Deity is known," plainly meaning, all the attributes of the Deity. Paul uses the word God-head in the same sense when he says, that the eternal power and *God-head* are revealed by Nature. His meaning manifestly is, that the attributes of God generally, *all* those attributes that can be known at all, are made known by God's works, *clearly* made known, so that the Gentiles, if ignorant of God, are without excuse. I did not say that the hymn taught the doctrine that the whole God-head is revealed by



Nature. I said the contrary. I simply quoted the hymn to show in what sense the word Deity or God-head was used by Orthodox divines. It was Paul that I said taught the doctrine that the whole God-head, so far as it can be made known at all, is made known by the visible universe.

The Doctor says my course is unphilosophical, that I continue to deal in isolated objections and secondary matters, instead of dealing with the overwhelming array of positive evidence he has adduced to prove the Divine authority of the Bible. I answer, I am not aware that we have been furnished with any such overwhelming array of proofs. I have no recollection of any proof of the Divine authority of the Bible adduced by my opponent. I know of no such proof. I have certainly heard no such proof in the present debate. Will he mention a solitary decisive proof of the Divine authority or superhuman origin of the Bible which he has advanced? The truth is, there *can* be no proof of the Divine authority of a book that contradicts itself, and that contradicts the oracles of God in Nature, as the Bible does. There can be no evidence of the Divine authority of a book that abounds with blasphemy and immorality. He says, I cannot give the name of the God I worship, without borrowing from the Bible. Had God no name, then, till the Bible was written? The ablest portions of the Bible were not written till the world was three thousand years old. Had men no name for God all that time? The oldest book in the Bible is supposed to be the book of Job; yet, according to that book, men had both a name for God, and had lofty ideas of his character, in some respects, before the book was written. In the Book of Job, which is generally admitted to be the work of a Pagan Deist, are to be found much worthier and nobler views of God, than are to be found in the writings of Moses. If Job and his friends could have such superior views of God, as well as know his name, before any portion of the Bible was written, what should hinder men in our days from having worthy views of his character, and giving him a suitable name, independent of aid from the Bible? The truth is, the man who studies God in Nature, without the Bible, is infinitely likelier to get true views of God, than he who gets his ideas of God from the Bible, without regard to Nature. The man who regards the Bible as a true revelation of God, can hardly fail to have false and blasphemous ideas of Him.

My opponent says I cannot learn from Nature why God created me. Can he learn from the Bible why God created him? Will he show us, first, the passage which says why God created us, and prove, second, that what the passage says is correct? The Orthodox notion as to the end for which God created us, we regard as false and mischievous. If Nature, if our own nature, does not reveal the end for which we are created, nothing does. Our common sense teaches us to consider *that* as the end for which a thing is made, which is the highest end the thing can answer. The highest end we are fitted to answer, is our own perfection and enjoyment, and the promotion and happiness of our fellow-men. This is enough.

My opponent asks how it came to pass that the Jews had higher and better views of God than the more learned Pagans around them. I have yet to learn that they had. It will be time enough to attempt to account for an alleged fact, when it has been proved to *be* a fact.

The Pagans could not have more blasphemous or more revolting views of God than the authors of the earlier parts of the Bible. It would be easier to prove that the Jews borrowed their better views of God from the Pagans, than that the Pagans borrowed their better views of God from the Jews. To charge *us* with borrowing our ideas of God from the Bible is ridiculous. The Bible does not teach the doctrines respecting God which we hold. Nor do we hold many of those doctrines respecting God which the Bible teaches. The Bible teaches that God is subject to human weaknesses and imperfections, that he exists in the shape of a man, is limited in his presence, his habitation, his knowledge, his power. That he eats, drinks, talks, rests, and gets refreshed like men ; that he is partial, unjust, revengeful, cruel, passionate, changeable, pleased with sacrifices and the smell of burning flesh, and a hundred other horrible, foolish, impossible, contradictory, and blasphemous things. Will any one say we borrow *these* doctrines from the Bible ? We reject, we spurn, we loathe them. We believe that God acts always in harmony with universal and unchangeable laws ; that he never violates, suspends, or changes the laws of Nature. The stories of miracles, special providences, divine judgments, supernatural revelations, partial affections, elections of particular people, institutions of ceremonies, making covenants, writing books, producing beings out of the natural order of generation, and a thousand similar stories found in the Bible, are all fables. As for the word *God*, that has not been borrowed from the Bible. It is not Hebrew, but Saxon. The name of God in the Bible is not one, but many. None of them have anything about them specially to recommend them. They are no better than our Saxon name, nor so good. The Hebrew name most commonly used, simply means *strong*. It is generally used in the plural, intimating that the earlier Bible writers believed in many Gods. Hence, they frequently represent the Gods as appearing as several. They appeared so to Abraham and Lot.

They speak of themselves as several. Let *us* make man in our own image. We must shut him out of Eden, lest he become one of *us*. Both in the name we give God, and in the views we hold of his character and ways of working, we are far in advance of the Bible. And we repeat, if God cannot be known by his works, the Bible must be false, for it says he can.

But how can we know his glorious attributes of mercy, justice, truth, &c., except from the Bible ? We answer again, the Bible itself declares that the heavens declare the glory of God, that the earth is full of his goodness, that all his works speak of his goodness,—(Explosion of shouts, contemptuous laughter, hisses, groans, and cries of Oh ! Oh !)

Dr. BERG.—Allow me, my friends, to request you to let the discussion proceed. Let him say what he pleases, and do not interrupt him *unnecessarily*.

Mr. BARKER.—I suppose those who interrupted me have some way of justifying their conduct in their own eyes. I confess, the expressions of surprise, derision, and contempt with which my remarks were interrupted, appear to me to reveal a state of mind to which I have not, of late, been accustomed. If my opponent says we *cannot* learn the attributes of God from Nature, he contradicts the Bible. Either his arguing, or the Bible is false ; and whichever it be, my answer is

conclusive. The truth is, the Bible is right on this point. Nature *does* reveal God, so far as God can be revealed. Those who believe more of God than Nature reveals, believe at random—believe without reason. The doctrines respecting God and his doings, that contradict Nature, are false.

The Doctor says that Reason and Nature cannot dispel the gloom that hangs over the future. The future presents a gloomier aspect to the believer in the Bible, and especially to the believer in any of the Orthodox interpretations of the Bible, than to the unbeliever, who rejects the authority of the Bible, and the doctrines of Orthodoxy.

The Bible talks of an eternal hell, of a bottomless pit, a lake of fire burning with brimstone, shrouded in darkness, thronged with innumerable millions of damned souls, weeping, wailing, and gnashing their teeth, with hosts of devils, held down in chains, suffering the vengeance of eternal fire, the smoke of the tormented ascending up for ever and ever. It teaches the horrible doctrine that but few are saved. Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it. Even pious believers are not free from gloomy fears of the future. They have many doubts as to their own salvation. Their ideas of faith, of grace, of assurance, and a number of other subjects, all tend to perplex them, and fill them with the most anxious doubts as to their final destiny. Even those that are free from doubts as to their *own* salvation, are in doubt as to the salvation of those dear to them. The thoughts of brothers, or sisters, parents or children, friends or neighbours, doomed to eternal horrors, haunt them continually.

Not so with those who reject the authority of the Bible and Orthodoxy. We have no fears of eternal torments, either for ourselves or others. Nature teaches no such horrors. She reveals no burning lakes, no bottomless pit, no endless torments. The gloomiest unbeliever on earth fears nothing worse in the future, than a calm, unbroken, everlasting sleep. And the eternal slumber of our race is not a thousandth part so gloomy or so horrible a thought, as that of the eternal burning and ever-living tortures of a single soul. But many of the unbelievers of the present day, believe in immortality, and rejoice in hope of rational and eternal blessedness. Talk of the Bible and Orthodoxy dispelling the gloom that hangs over the future. It is preposterous. It wraps in gloom and horror both the future and the present. Nature shines sweetly on both, and whispers of hope and peace and blessedness to all.

The Doctor says that Reason and Nature cannot reveal the *details* of the existence beyond this world. We ask, Can the Bible? What details does it give? What details do Christians think it gives? It appears to me to give contradictory details. It is certain that believers hold contradictory opinions on the subject. The Catholic believes in three worlds beyond the grave; heaven, hell, and purgatory. The Universalist believes in only one, a world of purity and blessedness for all. The generality of the Orthodox believe in two worlds, one a world of mysterious happiness, the other a world of boundless, unutterable and eternal misery. The Swedenborgians also believe in two future worlds, but they hold different opinions respecting the conditions and employments of the inhabitants. Some, who are



Orthodox in other respects, believe the wicked will perish, die, cease to be, and that the good alone shall be immortal. The opinions of the Orthodox, respecting the misery of the wicked, vary greatly. Some think the wicked are burnt in fire for ever ; that they are rolled to and fro on billows of burning pitch and brimstone, driven furiously by the breath of the Almighty. Others think the misery is internal, spiritual, the gnawing of a guilty conscience, and of insatiable ungratified desires. They differ still more about heaven. Some place its happiness in a mysterious sight of God, called the beatific vision ; others place it in freedom from toil, sickness, hunger, and pain. Some place it in singing psalms, playing on harps, and worshipping Jesus. Others rationalize a little, and look for a blessedness resembling the blessedness of men on earth, harmonizing with man's nature. The less reverence the sects have for the teachings of the Bible, the more rational and cheering are their hopes and anticipations with respect to the future, and the less inclined they are to believe in the horrid and blasphemous doctrine of eternal torments. But there is no agreement among the sects. The Bible leaves every thing in doubt or darkness.

My opponent says I have taken pains to prove that we have no Saviour. I have done no such thing. I have simply disclaimed any belief in imputed righteousness, or salvation by faith in the merits of another. We believe in a Saviour ; a universal Saviour. A healing or a saving power pervades all Nature, and shows itself in every thing that lives. We have our Saviour within us, the only Saviour we want. (*Explosion of contemptuous laughter.*) There is a healing power in all things. Wound a tree, and the sap will flow to the wound and begin the healing process ; the severed fibres will be re-united, and the bark grow over the spot. Wound the flesh of your arm, and Nature, if you will only allow her to work unchecked, will heal the wound, and, perhaps, not leave even a scar. So with the soul. When you go in opposition to your sense of right and duty, you inflict a wound on your spirit ; but desist from evil doing, and the soul, in time, will recover its moral energy and peace. But repeat the wound on the tree, perpetually, and it will die. Repeat the wound on your body, continually, and inflammation and mortification will be the result. Inflict daily wounds on the soul, and it will lose its moral power, and be utterly debased and lost. But we have disclaimed all hope of forgiveness, the Doctor says. We have. We want no forgiveness. We are willing to bear the results of our misdoings. It is better we should bear them. The painful effects of sin tend to fortify us against temptation. We had rather be preserved from sinning, than sin and be forgiven. But there is no forgiveness. The doctrine is a delusion. We must bear the penalty if we sin.

We Infidels are damned to an eternal hell, says my opponent, on our own principles, if God never forgives sin. Such talk is ridiculous. Infidels do not believe in an eternal hell, they cannot, therefore, on their own principles, be doomed to one. But how can we escape, if there be no forgiveness ? We answer, by bearing the punishment of our sins in the present life ; by ceasing to sin, and wearing out the effects of sin. The Doctor can think of nothing but *future, eternal* punishment. We believe in no such punishment. The Doctor distinguishes between physical laws and natural laws, and different punishments for the transgressors of those different laws. We know of

no such differences. Physical laws are moral laws, and all true moral laws are physical laws. There is but one kind of laws, and but one kind of punishment, and all are natural. Natural laws are the only moral laws; and natural punishments are the only punishments to which we are liable. And forgiveness is a thing unknown in Nature. Amendment is what Nature demands; her punishments are *means* of amendment. God's plan is, to *cure* the sinner, not to encourage him in sin by exempting him from punishment.

My opponent asks, if I will accept as truth what the Heathen believe about the atonement. The Heathen have been led to that doctrine by reason, he says. We ask for the proof that the Heathen were taught their doctrine of atonement by reason. Reason teaches *us* to reject both the *Heathen* and *Orthodox Christian* doctrine of atonement. We are no more bound to believe all that the Heathen believe, than my opponent is to believe all the various doctrines held by all the sects of Christians. A man may have no guide but reason, and yet not follow reason faithfully. Will he accept the Catholic doctrine of purgatory, or of transubstantiation; or the doctrine of destruction, or of universal salvation? Will he accept the doctrines of the Methodists, the Socinians, or the Unitarians? He thinks himself under no obligation to do so. The doctrines of people who believe the Bible are not always in agreement with Bible teachings, he would say. Men may have the Bible, and not read it. They may read it, but not understand it. They may understand it, and yet not yield in all things to its teachings. They may cling to their prejudices, or be ruled by their passions. So say we with regard to the Book of Nature. Men may have the Book of Nature and not read it. They may *try* to read it, and not always understand it. They may even understand it, and yet not give up every opinion at variance with its teachings. Besides, where is the proof that the Heathen have always regarded Nature as their guide? Have they no priests; no sacred books; no old traditions? And, further, Nature is progressive. Man is progressive. He is ever becoming more a man. We cannot measure the possible attainments of man when fully developed, by his attainments in his undeveloped infancy. Man can learn more from Nature now, than he once could. He has freer and fuller access to Nature than formerly. He is better able to read her lessons. If the Heathen had always studied Nature from the beginning, they would gradually have outgrown their errors and superstitions. Every age would have made them wiser and better. The laws of life and health, the laws of their moral and social nature, would have rapidly unfolded themselves to their view. Their knowledge, their power, their health; their virtue, their resources, their enjoyments, would have increased from year to year, and the earth, and all things in it, would, ere this, have been subjected to their control, and made subservient to their interests and enjoyment. (Applause and hisses.)

My opponent grants that Infidels may die happy, in consequence of being given up to delusion. We answer, only allow the fact that Infidels, as you call them, *may* die happy, and we will account for the fact in our own way. He asks, whether I will deny the light and heat of the sun, because there are spots on its surface? No; but if he should say there *are* no spots on the sun, and the spots should clearly show themselves, we would tell him he was in error. So with



the Bible. If he says the Bible is of God, and that it is free from error and mistake, while we see errors and mistakes, contradictions and absurdities, immoralities and blasphemies in every part, we tell him he is in error here also. (Violent explosion of hisses, cries of *fair-play, go on, hear both sides, &c., &c.*) He acknowledges there are parts of the Bible that are obscure, mysterious. But that is not enough. The passages we have quoted are *not* obscure. Their meaning is plain enough; but it is false, immoral, contradictory, blasphemous.

He says, we approach the Scriptures with prejudice, and in a spirit of hostility. Can he, then, read our hearts? I thought that it was God alone who could do that. A man should be prepared with irresistible proofs, before he prefers such charges. Has my opponent got such proofs? Where are they? When a disputant makes such charges against an opponent, and knows that he cannot prove them, he places himself in an unenviable position. We have proof, the best, the strongest, the fullest proof the case admits, the charge is false. The truth is, so far from coming to the investigation of the question respecting the origin of the Bible, with prejudices against the Bible, or with feelings of hostility to the Bible, my prejudices and feelings all leaned the other way. My prejudices were all in *favour* of the prevailing doctrine, the doctrine of the superhuman origin and divine authority of the Bible. I was taught that doctrine from my earliest childhood. I received it as eternal truth. I looked on those who dared even to doubt it with the most painful suspicions. I revered the Bible next to God himself. The reverence with which my parents regarded the Bible; the solemn manner in which they spoke of it; the tones with which they read it; the horror with which they regarded those who doubted or disbelieved it; all tended to strengthen my belief in its divinity. All those whom I loved and revered, believed in its divinity. None but those whom I regarded as outcasts and profligates, as enemies of God and goodness, called its divinity in question. Every sermon or speech that I heard, and every book that I read, were in favour of the prevailing doctrine. My strongest passions were enlisted in its favour. I was taught that a belief in it was essential to eternal salvation; that to doubt of it was to run the risk of eternal damnation. My prejudices grew with my growth, and strengthened with my strength. I sought to strengthen my belief by reading books on the subject, written by the ablest and most learned defenders of the divine authority of the Bible. I read every book on the subject I could find, on the popular side. I believed the books. I supposed the writers of them to be learned and honest, and my assurance was increased. I preached and advocated the common doctrine. I defended it against unbelievers. I wrote several books in its favour. I received praise and rewards for my labour. My reputation, my friends, my interests, as well as my prejudices, affections and passions, all joined to keep me to the Orthodox faith. When light at length compelled me to modify my belief, I yielded with the greatest reluctance. As long as I could, I *resisted* the light. I would feign have closed my eyes against it. To change seemed horrible. The thought distressed me beyond measure. The consequences which threatened me in case of change, were truly terrible. My agony was often intense. Through the night, it deprived me of sleep; through the day, it filled me with gloom. Nothing but an ardent love of truth,



and an ever-anxious wish to be right, could have carried me through the struggle.

And let me add, that this is the history of most of those called unbelievers at the present day. They were brought up Christians. The prejudices of their education, their filial love and gratitude, their hopes of heaven, their fears of hell, were all enlisted on the side of the popular belief. To change their views, exposed them to reproach and persecution ; to the loss of friends and reputation ; to excommunication from the Church, and to the threats of exclusion from heaven. Adherence to the doctrine held by my opponent, had the promise of the good things both of the life that now is, and of that which is to come ; while a change was threatened with loss of all. No men ever gave fuller proof of love of truth, or moral courage, or of fidelity to virtue, than many of those denounced as Infidels. They live the life of martyrs, and some of them die the death of martyrs.

We came to the study of the Bible question with prejudice, our opponent says. How does *he* come ? Has he no prejudice ? Is he perfectly impartial ? Has he no more leaning to the Orthodox view of the Bible than to ours ? Has he no hostility to unbelief ? Has he shown none ? Have we had no proof of prejudice or hostility from others, during this debate ? What mean those shouts, those hisses, and those frequent bursts of derision ? We speak not thus in anger, but for the sake of truth. We do not expect believers to come to such discussions free from prejudice. It is not possible for them to do so. Still, we have faith in truth. That which has conquered the prejudices of so many, will conquer the prejudices of others—will one day conquer the prejudices of all.

We are prejudiced, the Doctor says. Suppose we are, has truth no power to conquer prejudice ? If the Gospel be the power of God, if the Bible be the word of God, ought it not to be able to overcome a few prejudices ?

“ To offer internal evidence of the divine origin of the Bible to Infidels,” says my opponent, “ is like offering light to the blind.” Then why does he offer it ? Has he been reading and speaking all this while for the benefit of believers only ? Why does he trouble himself about internal evidence, if it can be appreciated by those only who do not need it ? What ! give a candle to those who have the sun ? But unbelievers can appreciate internal evidence as well as others. The difficulty is, that my opponent’s internal evidence of the divine authority of the Bible is not at hand. There is none. The internal evidence is all on the other side. It proves the Bible to be merely human. The difficulty with my opponent is, not that his hearers cannot see the light, but that he has got no light to impart to them.

My opponent says, the blind will deny the sun. He takes for granted that we are the blind, and that his opinions are like the sun. If, instead of those big assertions, he would give us a little argument, it might answer his purpose better. Suppose we were to call *our* opinions the sun, and call all men wilfully blind who happened not to agree with us ; would it prove anything ? The duty of disputants in a public discussion is, first, to *state* their views ; then, second, to give their reason for regarding them as truth, and to leave their hearers to decide, each for himself, which is right. Let both sides be

fairly stated, and the arguments fully given, and the truth will triumph in the end.

My opponent speaks of the consolations, the peace, the raptures of Christians, as a proof of the superhuman origin of the Bible. But consolations, peace and raptures are not confined to Christians; all religionists enjoy them. They are enjoyed by the Pagans. They are enjoyed by the Mohammedans. They hold communion with God; they find joy and peace in believing; they experience raptures and transports, as well as the Christians. Are *their* religious and sacred books of divine origin? Is the Koran the word of God? Many of the Pagans have purer joys than Christians. They have not so terrible a mixture of gloom. They believe in no eternal torment, either for themselves or their friends. When the Missionaries threaten them with a hell of fire and brimstone, they smile, and say, "There may be people in *your* country bad enough to deserve such treatment, but we have no such sinners here." They think it monstrous, to imagine that God can doom to eternal torments in hell-fire, men and women that they do not think worthy of imprisonment or death.

The Christian must be terribly selfish, that can rejoice in the prospect opened to him by the Bible, as explained by its Orthodox expounders. What is that prospect? The certainty of endless and unutterable torments to the great majority of mankind; the certainty of endless torments to many of those most dear to him. If he be Methodist, he believes that God foreknew that the majority would be damned before he made them—that he made them with this frightful doom before them. The Calvinist believes that God *predestinated* the *greater* part of mankind to eternal torments; choosing only the smaller portion for heaven and happiness. These doctrines cannot be matched, either for horror or blasphemy, by any nation to be found in the Pagan world. The views they present of God and futurity are enough to drive the believer mad. The man who believes in such doctrines, and yet indulges himself in joy and raptures, is a monster. He is to be pitied, loathed, and abhorred, rather than envied. We do not want his joys. We prefer our own. (Hisses and applause.)

My opponent asks, How are we to reconcile oppression and suffering with the mercy and justice of God? The Bible, he says, makes all this right. We answer, the Bible gives no explanation of the matter but what was given by the Pagans before the Bible was written. They believed that all would be righted in a future state. The Bible use of this doctrine is of evil tendency. It commands people to be content even in slavery; instead of teaching them to try to raise themselves from oppression. *We wish to see things righted here.* If all who suffer would unite to right them, they would soon be righted. Besides, is my opponent sure that the oppressor is happier than the oppressed in the present world? There are some who think the wronged less miserable than the wronger. We shall not discuss this matter here; but, it does appear to us, that the Bible tends to increase the evils of oppression, and the perplexity arising from the prevalence of oppression, rather than to abate the evils.

My opponent charges the Deists with borrowing from the Bible. We suppose Deists have as much right to borrow from the Bible as others, if they find in it anything worth borrowing. Our principle is,

to seize on truth wherever we find it. But we have not borrowed all the Bible representations of God. We have only taken the good. How far we are indebted to the Bible we do not know; but we think the Bible is more indebted to us. We have forced the believers in the Bible to put better sense and more truth into the words of the Bible. Who forced the clergy to drop the old bad meaning of many parts of the Old Testament, and put them in a more respectable and tolerable meaning? The Deists. Who forced them to press a little geological truth into their interpretations of Genesis? The Deists. And so it has always been. Men of science, freethinkers, philosophers, gather the truths revealed by Nature, and publish them abroad. The priests cry heresy, infidelity. They reproach and persecute the teachers of truth. But the truth spreads. A few of the more honest and rational members of the church receive it. The lovers of truth among the unconverted receive it. The clergy find it necessary to yield a little. They acknowledge there is some truth in the new revelations, and contend that the Bible teaches the same truth, or agrees with it. They throw away the old interpretation of the Bible, and give the words of the book another meaning. They force them to speak astronomy and geology.

We borrow our ideas of God from the Bible, we are told. Do we get our ideas of God's justice from the Bible? The Bible tells us God punishes the innocent, and lets the guilty escape. It tells us he punishes whole races for the sins of one individual. It tells us that he moves a man to sin, then kills seventy thousand innocents for his sin. It tells us that he destroys a whole nation, man, woman and child, for a sin committed four hundred and twenty years before they were born. Do we get our ideas of God's justice from such blasphemous representations as these? Passages of the Bible represent God as infinitely cruel. Did we learn God's mercy from these passages? It is strange that men's prejudices should be so strong as to enable them to maintain a position so absurd. But we remember the day when we were equally blind, and can pity those who are still deluded. We repeat the Church is more indebted to the world for light, than the world to the church.

We are told that the purity of the Doctrines of the Bible prove it to be divine. But you must prove that they *are* pure. In order to do this, you must first ascertain what *is* pure. You must have a *standard* of purity with which to *compare* the doctrines of the Bible. You must then prove that the doctrines of the Bible agree with the standard. But where are you to find your standard of purity? Are we able, of ourselves, without the Bible to find out what is pure, and to frame a perfect standard of purity? If so, what need have we of a supernatural revelation? If we *cannot* judge what is pure doctrine, and what not, without the Bible,—if we cannot frame a standard of purity, independent of the Bible,—how can we test the teachings of the Bible? Must we make our standard by the Bible, and so try the Bible by itself? In this way we could prove any book perfect, provided it did not contradict itself. But here is another difficulty with the Bible. It *does* contradict itself, so that if you prove one portion true and good, you prove another portion false and bad. But even where the Bible does not contradict itself, we can still test many portions of the Bible by our knowledge of facts. We can test its accounts



of creation by our knowledge of geological facts. We can test its astronomical and meteorological teachings by astronomical and meteorological facts. We can test its teachings about human nature by our knowledge of our own nature, and by our experience and consciousness. And so in other matters.

Take some of the teachings of the Bible respecting government. Some of them are so palpably false, that no man, who is not quite spiritually blind, can help seeing their falsehood. Other portions are so manifestly immoral, that it requires almost a miracle to keep men from being shocked at them. I will read from Romans 13 : 1—6 :—

“Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause, pay ye tribute also, for they are God’s ministers, attending continually upon this very thing.”

Here we are required to be subject to rulers ; to *obey* rulers : to obey the men in power, whatever they be, or whatever they may require. No limitations are fixed. The command is unlimited. The same unlimited obedience is commanded in other places. “Obey magistrates,” says the Epistle to Titus. “Submit to every ordinance of man,” says Peter. In none of these passages is any thing said to limit the duty of obedience to rulers. Every thing is added to exclude limitations. “There is no power but of God,” says the writer. “The powers that *be* are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation.” In other words : to obey rulers, is to obey God ;—to disobey rulers, is to disobey God ;—to resist rulers, is to resist God ;—resistance to rulers, insubordination and disobedience to rulers, entails damnation. He adds other reasons for obedience. “Rulers are not a terror to good works, but to the evil,” says he. In other words : “They never forbid what is good ; they never command what is evil. They always forbid what is evil ; they always command what is good. They always punish evil ; they punish nothing else. They never punish what is good. Their laws are one with God’s laws : their dispensation of rewards and punishments is one with God’s. Besides, says this writer, “Do that which is good, and thou shalt have *praise* of the same.” The rulers will commend you, applaud you, if you do what is right. Not only will they be careful never to reprove you, censure you, reproach you, for doing what is good ; they will never fail to praise you. “But if thou doest evil,” adds the writer, “be afraid, for he beareth not the sword in vain.” You are sure to be punished by the rulers, if you do what is evil. And so the lesson goes on. Apply these words to any government in existence. Apply them to Russia, to Austria, to France. Apply them to the government of the Pope at Rome ; to the government of the Queen, the aristocracy and the bishops in England, or to the government of the Southern Oligarchy in America. Do the words fit? Are all these governments of God? Ought those who

live under them to obey them in all things ? Would it be a damnable sin to disobey or resist them ? Is it true that these governments are never a terror to good works, but always a terror to evil works ? Is it true that every one who does what is good gets praise of them ? Are not all these things false,—utterly false ; false of every one of them ? Could grosser falsehoods be uttered ? Is it not a fact, that all these governments command things evil, and forbid things good ? Do they praise those who do good ? Do they not, on the contrary, denounce their best and bravest men as rebels and traitors ? Do they not arrest, condemn, imprison, transport, and destroy such men ? Do they not favour spies, traitors, false witnesses, and murderers ?

Take the rulers of past ages. Take George the Third, and his Tory advisers. Were they a terror to evil doers ? Did they praise those who did good ? Did they never encourage the evil, and try to frighten the good ? Was it wrong to disobey them ? Was it a sin to resist them ? In resisting those tyrants, were your fathers resisting the ordinance of God ? Are all your fathers damned ? Is Washington damned ? Are Franklin and Jefferson, Hancock and Adams, all damned ?

Go back still further. Go to the days of Nero, who ruled when Paul is supposed to have died. Was *he* God's minister ? Were all his subordinates God's ministers ? Were his successors all ordained of God ? Were none of them a terror to good works ? Were they all a terror to evil works ? Did all who did that which was good obtain praise from them ? It seems a mockery to ask such questions. You know, that rulers are often a terror to the *best* works, and an encouragement to the worst. You know that they often decree iniquity and cruelty, and forbid truth, beneficence and justice. You know that they frequently praise the bad, and censure the good ; that they often praise the *worst*, and banish, behead, or hang the best. You believe that resistance to rulers is, in some cases, *obedience* to God. You believe it was so in 1776. You do not believe that Hancock, and Adams, and Jefferson, and Washington, are all damned. You do not believe that all who laboured or fought with them are damned. You believe they were noble men. You believe that their resistance to the tyrant George the Third was obedience to God. You think they did well in resisting the tyrant ; yet you know they got no praise from him.

And so in other cases. You are not convinced that Cromwell and Hampden, Milton and Sydney, are damned. You cannot believe that Kossuth and Mazzini deserve damnation, for their resistance to the political and ecclesiastical tyrants of Europe. The passages I have read are a mass of falsehood, abominations and horrors. *More* false, more blasphemous, more immoral, more revolting, more atrocious, more outrageous, more mischievous, or more monstrous doctrines, can neither be found nor feigned. (*Time up.*)

## REMARKS OF REV. DR. BERG.

(General applause, a few hisses, followed by a second round of enthusiastic applause.)

Moderator CHAMBERS.—I hope that the Doctor's friends will not occupy his time.

Dr. BERG.—If those on the other side want to hiss, let them go ahead. They will not annoy me in the least.

It is hardly to be expected that I should notice the speech of my opponent, as though given us as sober argument. He is certainly gifted with wonderful powers of sophistry. I have heard many sophisms in my time, but I never heard any so palpable. Some parts of his speech sounded to me as if presented in joke. (Cries of question, question !) In what I said about the passage in Romans, I meant to call attention to the fact, that the word "Godhead" is only used to denote the unity of God in contradistinction to polythesism, and does not include all his attributes. In his quotation of the hymn, he left out the part which speaks of the "whole Deity," as revealed in his word.

He spoke of the doctrine taught in Romans 13, in regard to rulers. I do not understand that passage as sanctioning all rulers and governments, but as pointing out what rulers and governments should be. He means that Christians can righteously obey rulers that govern right, and honour those that are a terror to evil doers. Are not such rulers entitled to respect and confidence ? Why should they not be obeyed ? Why should we rebel against those who execute wrath only upon him that doeth evil ?

I wish to run over some of the arguments on the internal evidence, this evening, so that I may be able to present my respects to what my opponent said of Noah's Ark. Every individual who believes in God has derived that belief, directly, or indirectly from the Bible. There is nothing contrary to reason in the fact, that the Bible sometimes represents God with human organs, passions and weakness. Human language must be used ; and it is feeble to express the Divine essence, which is infinitely above the highest conceptions of the human mind. Infidels avail themselves of its imperfections, to abuse, tarnish and blaspheme the character of Jehovah. When the language is too lofty for their conceptions, they denounce it as mysterious and unintelligible ; when it is plain and simple, they discard it as unworthy the character of God. Oh, if unbelievers would only lay hold really on God, they would feel his gentle but mighty power draw them from darkness into light ; they would feel the majesty of that Book, pervaded as it is by the Divine influence, impress their hearts ; they would feel the earnestness and grandeur of its truths ; they would be impressed with the fact that its utterance is divine, and that it teaches with an authority not like that of the Scribes and Pharisees. The idea that it is a human production involves a credulity that is without a parallel. We find within it sixty-six separate books : every department of human knowledge is embraced—history, poetry, politics, the science of government, political economy, law, literature, religion, philosophy, art—all are treated of. The fundamental principles and the last results of science are assumed as axioms. Every subject is presented with concision, power and truth. This is incompatible with any other theory than that of its Divine origin. The principal writers are about thirty persons, coming from all classes, of all temperaments, of every age, mode of education, condition, and so forth. Among them were kings, priests, scholars, artists, generals, fishermen, tax-gatherers. Yet, notwithstanding all this diversity of authors, extending through a period of sixteen centuries, and in spite of the



scrutinizing, searching, unsparing and bitter examination to which these books have been subjected, they have stood the ordeal in a manner without a parallel in the history of literature ; not a single solecism has been found, nor a single discrepancy in morality, in statement or in doctrine. (General applause.) In face of all these proofs of its Divine origin, none but Infidel folly could blaspheme against this holy book.

My opponent, in his laborious search for apparent contradictions has raked a good many of them from the gutter, where past Infidel effusions have been thrown—has raked them out and set them before you. (Applause.) I do not wonder, my friends and my foes, that respectable papers have assailed me for taking the position I have. I admit it to be scavenger work that I am doing. (Explosions of laughter and applause. A few hisses.) I am willing to be engaged in the meanest office of dumb and servile labours, if it will promote the cause of the Redeemer. (Talking by one of the audience, cries of turn him out, h'sh.) If any poor man wishes to talk, let him do so ; I will out-talk him, or do my best at it.

I told you that the best evidence is where there is substantial agreement with circumstantial variety. This obviates all suspicion of collusion. One writer, in his description, will introduce a greater variety of details than another. But this does not affect the truth of any great transaction. Science has made wonderful advances since the days of Moses, but the early record is in harmony with every one of the discoveries of science. There is upon every page the indelible stamp of its Divine origin. We see in it the sublime endowments and awful intelligence of its Author. Under any theory attributing it to human invention, its character is absolutely incomprehensible. The Book of Job, which has been referred to as the work of a Pagan Deist, *as is generally believed*, or the Book of Proverbs, merely on the ground of literary merit, would immortalize the age producing it. The Book of Psalms, derided by Infidels as a collection of the religious odes of a half barbarous people, in its large views of the Divine character, its clear enunciations of truths, and exalted religious emotion, and in its lyric style, has never been equalled or even approached by any production of mere human genius. (Applause.) Is it not wonderful that a book written in the meagre language and style of an age long past, should, for its clear insight into the workings of the human heart, find expressions much more accurate than any my opponent, the Solomon of this age, can invent ? That was distinctly understood long ago, which we are now only finding out. The absolute results of modern science are assumed as axioms in those writings ; not as theorems to be demonstrated, or problems to be solved. The writers of those books knew more than we can yet comprehend. The style is one of solemn gravity, in language of high intelligence, truths of high import.

If ever Infidels are put to confusion, it is when they attack the Bible on grounds of science. Smatterers in science may think Infidels exhibit a proof of their profundity, but men of superior knowledge are aware that every discovery of a new truth in science is but another star in that bright galaxy, which pours its flood of corroborative light upon the truth of the Divine origin of the Bible. (Applause.)

The objections made by my opponent have been successively overthrown, buried beneath the wreck of their own fabric, overwhelmed in the rubbish, and consigned to the dust of infamy and merited contempt.

Another point : the belief in the superintending providence of God is almost as wide as the belief in the existence of God. The Scriptures teach this truth with plainness ; history confirms it ; and it is in harmony with all the truths on which Providence rests the truth of his revealed word. The general laws of the moral government of the universe are inexplicable on any other supposition than that the Bible is from God. It commends itself to the intellect. The grand results of the world's experience are no where so well recorded as in God's book, written while the dew of the world's youth was fresh upon it.

Leaving this train of general remark, I call attention to one point. The great central object of the New Testament is Jesus of Nazareth. If any one can view his character without admiration, his mind must be beclouded and his heart hard. How can any one, after contemplating his merits, and meditating upon his life, avoid exclaiming with the Roman centurion, " Truly, this was the Son of God ! "

I had hoped to complete what I had to say on this head, but it would take me twenty minutes more. I have two or three minutes, which I will devote to my opponent's account of the creation. Where he got his knowledge, I know not. If he knows all about it, he is the wisest man I ever heard of. (Laughter.) Let us inquire what the Bible really says about it, not how this infidel interprets its language. (Laughter.) If any one imagines that the Bible says the world is just 5850 years old, he is grievously mistaken. It says :—

" In the beginning, God created the heavens and the earth."

Will he be good enough to tell us when this beginning was ? (Loud applause.)

" And the earth was without form, and void : and darkness was upon the face of the deep : and the spirit of God moved upon the face of the waters."

Will he tell us how long the earth was without form, and void ? (Laughter.) Will he tell us how long darkness was upon the face of the deep ? (Laughter.)

" And God said, Let there be light : and there was light."

Will he tell us how long the light existed ? " And the spirit of God moved upon the face of the waters ! " Yes : Geology brings to light the fact, that the first animals on the globe were aquatic animals, thus confirming the fact asserted by the Scriptures.

(Time expired. Loud and long applause. The audience then dispersed quietly.)

## FIFTH EVENING.

[At six o'clock, the Hall was nearly full. The people were quiet and orderly, being evidently inclined to leave the debate to the champions.]

## REMARKS OF JOSEPH BARKER.

(Profound silence.) It seems necessary to state once more what is the point under discussion, and what it is not.

1. The question, then, at present under discussion, is the origin of the Bible. Our opponent says, it is of Divine origin; we contend that it is of human origin. This is *all* that we contend for at present. Mark! we do not contend that the Bible is wholly false or evil, but simply, that it is imperfect—of a mixed character, partly true and partly false—partly good and partly bad, like other human books. To prove that it is of *Divine* origin—that it is inspired, in the Orthodox sense of the word—the book must be proved to be *all* true, *all* good, without admixture of evil. On the contrary, to prove that it is of human origin, it is enough to prove that its contents are of a mixed character.

2. We have no wish to destroy the Bible, or to prevent people from reading it; we simply wish to show men that the book is not of divine authority; that they are never to believe what it says, unless it looks like truth; or to do what it bids them, unless they think it would be best to do so. We wish them to know that they have a right, that it is proper, and that it is necessary, they should use the same liberty with the Bible that they do with the works of Newton, Locke, Milton, Dryden, Pope, Webster, taking all that looks like truth, and that favours goodness, and leaving all that looks like falsehood or that seems to favour evil.

3. We have no wish to destroy the Bible, any more than we wish to destroy the Koran, or the Greek and Roman classics; we would have them all preserved. They are interesting and useful. They reveal to us the thoughts, the customs, the characters of past generations. They show us where the race of man once stood in politics, religion, philosophy and manners, and thus afford us an opportunity of comparing the world as it now is, with the world as it was long ago, and of finding out what progress it has made. Even the errors and follies, the crimes and cruelties, the impieties and blasphemies, the immoralities and obscenities, the contradictions and inconsistencies, the fables and the forgeries of those ancient books, are all of use, when regarded simply as monuments of antiquity, as revelations—not of the mind and will of God—but of the ignorance, and rudeness, and depravity of childish, savage, or half-barbarous times.

4. But those ancient books have much in them that is beautiful, tender, good. They have touching stories, beautiful fables, excellent poetry, noble sentiments, powerful eloquence, calculated to arouse and excite the mind, and promote our intellectual and moral development. The man who regards the Bible as a *human* production, may read it with as much pleasure, and study it with as much profit, as he



who regards it as a divine production. Nay, more. He can take all the good, and yet feel free to reject the bad. He can admire and love the beautiful, without feeling obliged to forge new rules of interpretation, and do violence to his common sense and conscience, in order to explain away the false, the foolish, the immoral, and the blasphemous portions, or to reconcile historical, theological, and moral contradictions.

5. Our opponents say, we reject the divine authority of the Bible, because its doctrines and precepts are so decidedly against all vicious indulgences. The contrary, however, is the truth. One of the reasons why we reject the divine authority of the Bible is, that its doctrines and precepts are too *favourable* to evil. If we wish to lie, and steal, and commit murder, or to kidnap and enslave our fellow-men, or to have a plurality of wives and a number of concubines, and to justify ourselves in doing so, where could we find a book better suited to our purpose than the book which tells us that men who indulge in all these vices were the friends of God, men after God's own heart, and declared by God himself to be the best and wisest men that ever lived? No, friends, the morality of the Bible is too lax. Even the morality of the New Testament, though often unnatural and extravagant, is not so strict, so pure, so perfect, as it should be. The morality of the New Testament, and even *portions* of the Old Testament, is better, purer, far better and purer than the morality of the Orthodox priesthoods and churches of the day, whether Popish or Protestant; but it is not half so pure, so perfect, as the morality of humanity—the morality of what is foolishly and falsely called Infidelity. *Our* morality, *our* law, allows no crime—tolerates no neglect of duty—provides for us no indulgences, no substitutionary victim, no borrowed garments of another's righteousness. It requires unchanging fidelity to duty, or compels us to endure the penalty in full, without the least abatement.

6. We say the morality of certain portions of the Bible is better than the morality of the Orthodox churches and priesthoods. We go further. In some of the Psalms and some of the Proverbs, in portions of the book of Job, and in the writings of some of the prophets, we meet with passages so beautiful, so pure, so tender, and some so full of the spirit of humanity and philanthropy, that to admire them too much, or to prize them too highly, seems almost impossible. Happy would it be for the world if the churches and priesthoods would read and study them, and begin to reduce them to practice. In the Gospels and the Epistles, too, we find passages on charity and beneficence, on temperance and purity, on the subjugation of the animal part of our nature to the intellectual and the moral,—passages on the duty of employing our talents and resources for the good of our fellow-men, and on our obligations to live and labour for the regeneration and salvation of our race, which, when, favoured with that liberal interpretation which the enlightened philanthropy of modern heresy sometimes gives them, are really excellent. We find much, also, in the examples of Jesus and Paul, and some of their early followers, as presented in portions of the New Testament, well worthy of admiration and imitation. All these things we prize and cherish. We wish both to practise them ourselves, and to bring all others to practise them. But when you have brought together every

beautiful and valuable passage in the whole book, you have nothing like a perfect rule of life. You must look elsewhere, if you want to be furnished to *every* good work. You must study the human system—you must read the laws which are written on your organization, and the laws inscribed on the world around you, if you would learn your duty fully. In short, you must know the laws of your own being, and understand your relations to your fellow-creatures and to the world of things around you, if you would either know in which way you ought to go, or be supplied with sufficiently powerful motives to induce you to walk in that way.

Besides, the good parts of the Bible are so mixed up with inferior materials—the moral sentiments are so blended with low and selfish, with superstitious, and unnatural, with illiberal and cruel, with blasphemous and inhuman doctrines, and so obscured with bad examples and immoral fables, that it requires a man of superior intelligence and moral powers to separate the good from the bad.

We have, however, no more sympathy with the pretended rationalist, who quarrels with the Bible on account of the good that is in it, than we have with the proud pretenders to superior piety, who make use of the Bible as a means of blinding and misleading their brethern, and raising themselves to wealth and power, at the expense of their less crafty and more credulous neighbours.

We have shown that, though the Bible contains much that is good, there is nothing in it to prove that *any* portion of it is of superhuman origin ; much less is there any thing in the Bible to prove the *whole* of the book divine. Even the *best* parts are no more than the natural utterances of the human heart ; while other parts bear marks of having come from rude, uncultivated, ignorant, and barbarous portions of our race.

We have shown, that all Bibles in existence, whether called translations or originals, whether printed or manuscript, abound with contradictions, immoralities, blasphemies, and faults and errors of every kind.

We have shown, that the Bible in common use, (and it is as good as the Greek and Hebrew Bibles, and, in some respects, much better,) attributes to God the weaknesses and imperfections of humanity.

That it charges him with infinite injustice, and with horrid ecruelties.

That it represents him as the patron of vice, and the special friend of enormous, prodigious criminals.

That it sanctions the grossest and most atrocious crimes, such as lying, theft, and murder ; adultery, polygamy, and concubinage ; kidnapping, slaveholding, and retail and wholesale slaughter ; the slaughter of the innocent ; the slaughter of the helpless women and children ; the slaughter at one time of thousands and tens of thousands of mothers and their children, in cold blood. We have shown that it sanctions every form of despotism, both in the State, Church, and the family. We have shown that it abounds in contradictions ; contradictions in theology ; contradictions in history ; contradictions of the most palpable and irreconcilable character. We have shown that it tells the most unphilosophical and childish accounts of the creation and the early history of our race ; and we may add, now, that there is no kind of error or defect, to which the literary pro-

ductions of men are liable, which may not be found in the Bible. It has errors of style, and errors of sentiment. It has errors in grammar, errors in rhetoric, errors in logic. It has geological and astronomical errors, meteorological and geographical errors; historical and biographical errors; errors botanical and zoological: chemical and physiological; chronological and arithmetical; medical, moral, and prophetic.

Every charge which we have made in former speeches, we have proved by unanswered and unanswerable arguments. (Storm of hisses; cries of fair play! Moderator, let him go on.) I suppose none of you think your hisses and cries are any answer to my arguments. The answer must come from my opponent. (Renewed hisses.)

Moderator ILLMAN.—All we ask of you, gentlemen, is, to grant us an impartial hearing.

Moderator CHAMBERS.—I do beseech the audience to grant what they ask—it is but fair play.

Not one of our statements has been refuted; not one of our objections has been answered.

No answer *can* be given to our arguments, which would not as easily justify any *other* book, *however* bad or obscene. There is no book that I have ever had the opportunity of seeing, that contains anything worse than what is found in the Bible. There is no book—

1. That contains more glaring or more palpable contradictions.

2. There is none that contains more blasphemous representations of God.

3. There is none that contains things more indecent or obscene.

4. There is no book that contains things more unphilosophical.

5. There is no book that contains more immoral doctrines and examples.

6. There is none that contains more foolish or childish precepts and stories.

So, that if *it* can be justified, any *other* book can.

If the *Bible* can be proved divine, *any* book can be proved divine.

What has my opponent done all this while?

He has not even defined his terms, or explained the propositions he has undertaken to prove. He has to prove the divine inspiration of the Bible; but,

1. He has never told us what he *means* by divine inspiration.

2. He has never told us what is necessary to *prove* the divine inspiration of a book.

3. He began an argument on the necessity of a divine revelation; but suppose the necessity of a divine revelation proved, it would be no proof of the divine inspiration of the Bible, nor of any other book.

4. The Doctor gave us a long discourse, professedly on internal evidence; but, first, he gave us *no definition* of internal evidence, and he gave us no proof whatever that what he adduced under the head *was* internal evidence, or any evidence at all, of the divine inspiration of the Bible.

5. But, stranger still, the statements of which his address on internal evidence consisted, were bare assertions, utterly unsupported. He said the Bible stood alone in point of style, but he offered no proof of the statement.

He said the Bible was in harmony with all the discoveries of science,



but he neither proved that it *was*, nor did he prove to us that, supposing it to be so, it would afford any proof of the superhuman origin of the Bible. The Doctor, therefore, has not advanced one single argument in proof of his position. He has his work, as the advocate of the divine inspiration of the Bible, to begin.

6. This is not all. We have given proof that the Bible is *not* of divine origin, that it is of purely human origin, that it bears all possible marks of having been composed and compiled by men, who were not only as liable to error as other men, but, to some extent, by men who were more ignorant, more under the dominion of error, than many other writers, whose works have come down to us from antiquity.

My opponent says the laws of Divine Providence, or the laws by which the world is governed, are given in the Bible, with a precision unequalled. We however, cannot find them in the Bible at all.

The representations given in the Bible of the laws by which God governs the world, and the manifestations of those laws in the world, are flatly contradictory. The real laws of the universe, and the representations given of God's laws and doings in the Bible, are directly opposed to each other.

There are a few things in the Doctor's speeches which I would notice.

He says that the seven sons of Saul were hung up by way of righteous retribution for the murder committed by their father. Strange retribution, to execute one man for the crime of another! Suppose that our government should act upon this principle, permit thieves and murderers to escape with impunity, and after they were dead, should hang up their innocent sons and grandsons!! Should we call it righteous retribution then? What a perversion of the moral sense there must be to attribute such atrocities to the Divine Being! It is an abuse of words to call such atrocities retribution. But the Doctor tells us that God is sovereign, and can do as he pleases. We do not deny that God is a sovereign, but a sovereign has no more right to do wrong than other people. He cannot abuse his power, and commit atrocities at pleasure.

But the same principle is carried out in Nature, we are told. The drunkard and sensualist entail disease upon their posterity, it is said. Yes, but is God answerable for the doings of drunkards and sensualists? It is blasphemy to charge them upon God. As well may we charge him with the sins of all men. The drunkard is as really the cause of the disease which he transmits to his children, as the murderer is the cause of the death of his victim. The crime does not cease to be mine, because I commit it on the babe before it is born. Give God the credit of his beneficent laws, but do not charge Him with men's violations of those laws.

The Doctor says, God's ways will not square with our ideas of justice. Portions of the Bible say they *will*. The Bible itself says, "He that justifieth the wicked, and he that condemneth the righteous, are both an abomination to the Lord." Prov. 17 : 15.

The Doctor charged the anonymous letter he read on some unbeliever. I should have given it a different parentage. However, it had nothing to do with the question.

As to capital punishments, I suppose he may find persons opposed to them among Christians, as well as among others.

As to those who pity the murderer, instead of pitying the murdered if there be such people, we should like them no better than our opponent does.

Our view of punishment is this, that it should be adapted to secure society ; and, secondly, to reform, if possible, the criminal. We question the wisdom of cherishing revenge.

We would kill a man without hesitation who should attempt to murder another, if we could not otherwise prevent the murder ; but when we had got the murderer safe in our hands, we should feel it a violation of the law of God, in our nature, to kill him in cool blood.

The Doctor asks, What is a man to do if the light within him becomes darkness ? We answer, What can be done in the case of a man who turns the Gospel into a patron of licentiousness ? They must both take the consequences.

But where there is no law, there is no transgression, says the Doctor. But in the case supposed, there *is* a law, only the man refuses to read and obey it.

Dr. Berg said I made complaints against the doctrines of Jehovah. I only complained against those who attribute to Jehovah ordinances which are *not* his.

The Doctor says, if I will account for the introduction of death into the world, he will thank me. But we had better have no account of the matter at all, than one which is manifestly false and blasphemous.

At the close of his last speech, the Doctor took up the account of the creation in Genesis, and says that the Bible does not teach that the world is 5850 years old ; that it does not say that the world was made in six days, but "in the beginning ;" and he asked me with a triumphant air, to tell him when that beginning was, intimating that it endured endless ages. He and his friends seemed to think his retort a triumph. We answer, the Bible expressly teaches that the "beginning," when the heavens and the earth were made, was a part of the six days. This is plainly the meaning of the passage in Genesis. Other passages, however, are more explicit still. Look at Exodus 20 : 9, 11 :—

"Six days shalt thou labour and do all thy work.....For in six days the Lord made heaven and earth, the sea and all that in them *is*, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it."

And again, look at Exodus 31 : 17 :—

"It (the Sabbath) is a sign between me and the children of Israel for ever ; for in six days the Lord made heaven and earth, and, on the seventh day, he rested, and was refreshed."

Before these authorities, the Doctor's triumph comes to a close. The Bible itself, his pretended infallible book, declares that his interpretation is wrong. [Interruption by cries of *time, time*.] Not one of the statements he has made in favour of the Bible has been proved—not one of those which we have made has been refuted. [Cries of *time*.] Mr. Barker turned to Moderators, who decided that only a few moments remained. No allowance had been made for time lost in interruption. [Cries of Berg, Berg.]

## REMARKS OF REV. DR. BERG.

(Two rounds of applause and cheers.) With your permission, I will now notice my opponent's speech of last Friday evening, and will endeavour to straighten matters with him in this casting up of accounts.

He said, on Friday, that the name of the Supreme Being, whose existence he recognises, is God; need I remind him that this is a generic term, abstract instead of concrete? Suppose I should ask him his name, and he should answer me, Mankind? would the reply be sufficient? Every man has his own individual name, and the heathen gave names to each of their gods; why cannot he, therefore, name his? My God, the God that Christians worship, has revealed his title—it is Jehovah, and he says, "Beside me there is no other!" It is true that the "heavens declare his glory, and the firmament sheweth his handiwork," but do they reveal all the attributes of God? It is true that the planets show his glory—

"For ever singing, as they shine,  
The hand that made us divine."

But they do not reveal all his attributes. God manifests not only in nature, but in grace, and in his son Jesus Christ, his three-fold character. It is our God who has made the heavens with its glory; it is he who has stretched out the sea; and it is he who hath clothed the dry land with its various beauty. Let not my opponent confound his nameless God with ours, Who is his God? Where is he? If my opponent will not answer, I will undertake to do it.

He says that Job was a Pagan Deist. Inimitable discovery! How, then, is it that he has written an epic poem, which for sublimity of thought, grandeur of expression, transcendent pathos and beautiful imagery, surpasses every work of merely human genius? Job a Pagan Deist! How happens it, then, that he has put on record those beautiful words, which my opponent and myself have so often heard repeated by the dying Christian;—"For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth." Job 19: 25, 26. No. Job was neither a Pagan Deist, nor an Infidel Deist. (Slight applause.) He was a humble believer in Christ. And now, mark! the oldest book extant was written by a man who believed in the coming of the Messiah. Herein it is a clear enunciation of the Son of God. Upon its pages is stamped the seal of Divine Intelligence, to prove, in the face of all who reject, that the Bible is indeed the Book of God.

My opponent offered an elaborate eulogy on Thomas Paine. It was in sad contrast with his encomiums on the Bible, but worthy of the sinking cause which my opponent is endeavouring to save from merited perdition. Thomas Paine, the loathsome drunkard, the filthy debauchee, who covered all things holy with the slime of his railings, has found a eulogist. My opponent has abandoned his defamings of the Scriptures for the purpose of extolling as base a miscreant as ever upheld the flagstaff of Infidelity. (Applause, hisses—renewed applause and cheers.) My opponent says that Paine is slandered; that the record of his dying moments is a perversion of the truth. Was he there? If not, what right has he to contradict



those who were, and who are quite as worthy of credit as he ever can be ?

Mr. Barker descanted on the horrors of hell into which the Bible says, "the wicked shall be turned, and all the nations that forget God." He represents Christians as believing that the vast majority of mankind will be condemned to intolerable torment. Christians believe no such doctrine. The vast majority of mankind die in infancy. It is true, that all men are by nature the children of wrath ; but if the child is a partaker of the condemnation by Adam, he is also a partaker of the salvation by Christ ; and it is written that of such is the kingdom of heaven. But it is true that the wicked shall be turned into hell. Jehovah is the God of love ; and he says that heaven shall not be polluted by those who are defiled with guilt ; but that all the blessed will be there in washed robes. What father would bring the plague of leprosy into his family, and make of his home a Lazar-etto ? Into the portals of heaven, sin and death cannot enter ; and, therefore, the sinner who rejects God and despises Christ cannot enter. Hell is the moral lazaret-house of the universe. My opponent says that God never forgives sin. I say, out of Christ, never—out of him there is no Saviour, no heaven, no cross, no crown. What he says is horrible. Does my opponent expect God to measure His hatred of sin by his love of sin ? "God so loved the world, that he gave his only begotten Son" to take away the sin of the world. And the banishment of sinners suffices to set before the universe, the tremendous truth, that men cannot defy Him, and trample on the cross, with impunity.

My opponent speaks of the Saviour which every man has within himself. He says that a cut finger will heal, and gives you other instances of the recuperative energy of Nature. But how does the soul show it has the same ? Does it bleed ? No. Conscience will resent the wrong. A thief picks your pocket ; his conscience troubles him, and all is right. He keeps your money, because, forsooth, he has a Saviour within himself. (Laughter and applause.) Suppose his conscience is seared, he still has his Saviour within himself, and your money too. He says that the penalty of the sting of conscience is one part of the moral law. How long will this sting last ? Until the sin be healed. Then must conscience for ever sting ; and as all men have sinned, my opponent's argument is a strong one in favour of an eternal hell.

My opponent says that knowledge is progressive. How, then, did the Jews do what he charges them with—borrow from the Pagans, who lived before them ? If the law of progress was universal, the Malays would not have remained in the same condition for centuries, while the Sandwich Islanders have advanced in civilization. He should blush at the absurdity of his assertion. (Tremendous applause.)

He speaks of the account of Abraham, who had a child born to him in his old age. His objection is feeble as infant silliness can make it, for God is Almighty, and if he had chosen, he could, out of the very stones of the street, have raised up children unto Abraham.

One more remark, and I come to the matter of the ark. I had hoped to have the happiness of congratulating my opponent on making one speech without referring to Solomon's seven hundred wives and three hundred concubines ; and in his last, I thought he would keep

clear of it, and in fact, he only squinted at it. (Laughter and applause.) He reminds me of the scotch parson, who could never preach a single sermon without some allusion to Uriah, the Hittite. Once the elders of his church, wishing to cure him of the habit, called on him, and begged him to abstain, and he promised he would. In his next sermon, he got along pretty well until near the close, when he could not refrain from breaking out with, "And now, brithers, ye'll bear in mind the case of Bathshe—och, it's all out." (Laughter and applause.) The case of David offers no difficulty. He not only sinned in the matter of Uriah, the Hittite, but he himself confesses that his iniquities were more than he could number. We should interpret the Bible as a whole. Its author has given us reason to be exercised.

Like all men, he fell short, and needed forgiveness; and the sin in the case of Uriah is the only one mentioned, because that sin left the stain of infamy upon his reign, and descended to his posterity. My opponent may say it is unjust to visit the sin of the fathers upon the children, but the fact is so, and he may settle its injustice with his nameless God. I could not but observe how his rank atheistical doctrine glided again into my opponent's speech. He says that the disease of the drunkard's child is not owing to God, but to the crime of the drunkard. Who instituted the law by which the drunkard does entail disease upon his children? (Loud applause.) My opponent is like the Hindoo, who thinks the world rests on the back of an elephant, and the elephant upon a tortoise. He may settle the principle with his God, and when he makes the fact square with his sense of justice, he will get along. Of one thing we are sure, God's ways are not as Mr. Barker's ways, and his thoughts are not as Mr. Barker's thoughts; and I suspect that Mr. Barker's admiration is not at all essential to His government or happiness. (Applause.) And now as to the ark. I must express my surprise at the want of fairness shown by Mr. Barker, in his statements; the exposure of which, he must have known, would consign him to merciless ridicule and contempt. I will undertake to prove that the ark was not only large enough and to spare, to accommodate all the animals mentioned, but also my opponent and all the members of the Sunday Institute into the bargain; (laughter, and vociferous applause, and a few hisses)—though I rather suppose that my opponent and his friends, if they had lived in that day, would have been outsiders. (Tremendous cheering.) I might insist on taking the Egyptian cubit as the standard of measurement, but I will accept that of my opponent. The ark, then, was 450 feet long, 75 feet wide, and 45 feet high, giving a capacity of 1,518,750 cubic feet. This would make a vessel, if we take the modern mode of measuring, of 43,413 tons. Now, if we remember that a first-rate man-of-war is only of between 2,200 and 2,300 tons, the ark would have had the capacity of storage of 18 ships-of-the-line, each of them capable of containing 20,000, with sufficient provision for six months' consumption, besides an enormous weight of cannon. My opponent said that there were 500,000 species of animals, to each of which he supposed that one cubic yard should be assigned. I know not which most to admire, his estimate of your credulity, or the courage he shows in coming before such an intelligent audience as this with such an assertion. Buffon says there are only from 200 to 250 species of animals, from the mouse to the elephant. Cuvier, who has

been quoted, includes fishes in his estimate. Well, we may as well heave them overboard, for they will live quite as well in the water as in Noah's ark. (Laughter.)

We may dispose in the same way of the amphibious animals, who could find a floating log or tree to rest upon. (Laughter.) All the animals we care for, are those inhabiting dry land. We have thus part of Mr. Barker's cargo out, as not included among the beasts, fowls and creeping things of the original invoice. He wished to allow a cubic yard apiece to each one of his half million of species. Why, a pair of turkeys would live with comfort in that space, but the creeping things form considerable items in the bill of lading; and the curious in such matters, know that whole regiments of creeping things can be accommodated in very circumscribed limits. (Laughter and cheers.) Just think of allowing a cubic yard to insects not discoverable without grandmother's spectacles. (Laughter.)

The large animals are very small in number, and the small animals were an immense number. We have, for this calculation, taken our opponent's own standard, but we might have taken the Egyptian measure, which would give us 2,243,521 cubic feet. This would give us large space, not only for the animals, but for provender for a year or eighteen months. My opponent spoke as if there was but one window, and that only a cubit wide. Indeed! Where did he learn this? Did he consult the spirits? He quoted the Bible, but even that can be quoted not exactly in its right sense. What does it say?

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." Gen. 6: 16.

The word window is used to signify a means of admitting light. At the top it was reduced to a cubit in size. It was in the roof of the ark, in which was set this transculency or transparency,—*Time up.* Dr. Berg'sat down amid tremendous cheering.

## REMARKS OF JOSEPH BARKER.

(Slight applause, hisses.) A curious place, truly, to put a window—in the roof! a three storied ark, ventilated by a roof skylight! Through this, the eight persons were to throw all the filth made by half a million of animals: through this, lay the road for water, not only for drinking, but for making all clean. A curious explanation, truly! Besides if you should ask any farmer accustomed to keeping cattle, whether, in a barn one hundred and fifty yards long, twenty-five wide, and fifteen deep, or in one of the dimensions claimed by my opponent he could winter seven pairs of every species of fowl and clean beast, and two pairs of every unclean beast, adding other beasts in sufficient number for the sustenance of the carnivorous animals, and have room to stow away enough grain, grass, and other kinds of food for the rest he would laugh at you. And the wintering would be for four or five months only, and not for twelve or eighteen. He would laugh more, should you ask him whether *Noah*, with his wife and three sons, and their wives, could tend all these animals, clean the ark, and keep the air pure, and the ark well ventilated, by means of one window, and that a roof skylight—the worst place possible for the purposes of ven-



tilation. For the number of species of animals, my opponent quotes Buffon, an out-of-date author, who wrote before zoology had taken its present scientific form. He spoke, also, of Cuvier as an authority of mine. I never referred to Cuvier. I quoted from Professor Hitchcock, a distinguished geologist of your own country, and President of one of its leading colleges. I will again read the passages :—

“The first difficulty in the way of supposing the flood to have been literally universal, is the great quantity of water that would have been requisite. The amount necessary to cover the earth to the tops of the highest mountains, or about five miles above the present oceans, would be eight times greater than that existing on the globe at this time.

“A second objection to such a universality is, the difficulty of providing for the animals in the ark. Calculations have, indeed, been made, which seemed to show that the ark was capacious enough to hold the pairs and septuples of the species. But, unfortunately, the number of species assumed to exist, by the calculators was vastly below the truth. It amounted only to *three or four hundred*; whereas, the *actual number already described* by zoologists, is no less than *one hundred and fifty thousand*; and the probable number existing on the globe is not less than *half a million*. And, for the greater part of these, must provision have been made, since most of them inhabit either the air or the dry land. A thousand species of mammalia, six thousand species of birds, two thousand species of reptile, and one hundred and twenty thousand species of insects, are already described, and must have been provided with space and food. Will any one believe this possible, in a vessel not more than four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high.

“The third and most important objection to the universality of the Deluge is derived from the facts brought to light by modern science, respecting the distribution of animals and plants on the globe. \* \* \* If tropical animals and plants, for instance, were to migrate to the temperate zone, and especially to the frigid regions, they could not long survive; and almost equally fatal would it be for the animals and plants of high latitude to take up their abode near the equator. \* \* \* Now, suppose the animals of the torrid zone at the present day to attempt, by natural means, to reach the temperate zone, who does not know that nearly all of them must perish?”—President Hitchcock’s “Religion of Geology,” pp. 128—131.

Why, the food requisite for the graminivorous animals alone, for eighteen months, would have filled the ark. And of this, much would have had to be preserved green for the insects. The sheep necessary for a single pair of lions would have occupied no inconsiderable space; and the sheep, in their turn, would have needed large quantities of fodder. Besides, all these animals could not be packed like bales of cotton. Those who tended them needed room to get about the stalls for the purpose of cleaning, feeding, and watering them; as well as room to pass up and down stairs. If, too, they had to go up stairs for water, if they had carry up stairs all the refuse, we cannot help thinking what a getting up stairs there must have been. (Laughter.)

My opponent’s talk about the ark carrying 43,413 tons, is simply ridiculous. However well built, it could not, with its dimensions, have carried, in a universal deluge, much more than a tenth of the burden. Suppose the window in the roof, where would they have got fresh air while the rain was pouring down through the windows of heaven? How would eight people manage so large a vessel, besides tending so large a number of animals? Again: the small animals would want separate accommodation, and room above would be needed. Many of the larger animals would require from one to ten thousand feet each. Even a house of the dimensions given would not hold a tenth even of the mammalia and birds alone, with food for

thirteen or eighteen months, to say nothing of the creeping things, Six thousand species of birds have already been described. Of each of these, seven pairs were to be preserved. This would make eighty-four thousand birds. We have next, a thousand species of mammalia described. There would have to be room in the ark for about three thousand. The number existing, however, would probably be three times as great. It is monstrous to talk of such a multitude being accommodated in a floating vessel of such dimensions. One fiftieth part could not be accommodated and supplied with food in such a vessel. The impossibilities implied in the story are almost innumerable.

The Doctor asked me the name of the God I worship. I told him God. To this he objects, that this term is generic—that an individual, when asked his name, does not answer by calling himself “mankind,” but must give the name which distinguishes him from other men. Now, I was not aware that there were so many Gods; I thought there was but one God. Men need different names, because they are many; but there is only one God, and He needs but one name. The Doctor says that his God made the heavens, and asks me what mine has done. I am happy that for once we are agreed; for that is my God, too.

He speaks of the beautiful passage in Job, “I know that my Redeemer liveth.” &c. The best commentators agree that the sense given by him to the passage has no authority in the original text; but in the translation only.

He says that Paine was a loathsome drunkard and filthy debauchee, and alleges that I said the account he read of Paine’s last moments was untrue. What I said was, the account sounded to me like a slander—that the clergy ever stood ready to belie every reformer—that I knew they had belied his writings, and supposed they had done the same by his private character. I know, by experience, how eager, unscrupulous and reckless, Christians are in slandering unbelievers. A Christian lady, who has attended this debate, said I had come upon the platform half drunk. Now, I have not taken a glass of intoxicating drink for nineteen years. A minister in one of your pulpits charged me with something much worse than this. His brethren have heaped upon me a thousand slanders. If they will say these things of living men, who can answer for themselves, what will they not say of dead men, who have no power to defend themselves? All manner of evil is said about every one identified with an unpopular movement. If the chief priests called Jesus a devil and the prince of devils, surely no other reformer can expect to be exempted from such abuse.

The Doctor informs us that few only are lost—that the vast majority of the human family are saved. My answer shall be in the words of Christ:—“Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate and narrow the way which leadeth unto life, and few there be that find it.” Now, if “many” be more than “few,” the Bible is on my side.

He says that children are taken into heaven; but the passage he refers to for proof says no such thing, but only that heaven is composed of people *like* little children.

He speaks of "my love of vice." This requires no answer. I suppose my character will bear comparison with the character of the best in the Church or the priesthood.

He ridiculed the inner light, and says, if a thief picked your pocket, his conscience troubles him a moment, and all is right. This is not our doctrine. Man's nature will not be satisfied,—the wound will not be healed,—till the evil-doer has tried to undo the wrong. But are they the men who follow the inner light that pick your pockets? Are they the men who study the laws of their being, and labour to follow them? Were the early Quakers addicted to pocket-picking? Was William Penn celebrated for pocket-picking? Was George Fox? The Orthodox picked the Quaker's pockets, and robbed them of their liberty, and life besides; but when did these followers of the inner light retaliate? (Applause, hisses, one hiss from the platform.)

But if a man has no conscience? asks my opponent. We answer, if a man has no conscience, what can the Bible do for him? But there are no such men. There are men whose consciences have been perverted by false theologies and moralities; but none are born without. Our law teaches to develope conscience, and all the moral and intellectual powers and impulses. It is a fact that unbelievers are generally more conscientious than believers. What men have most credit in the market or on 'change? The very pious, or the men who make no pretensions to piety?

My opponent still talks of his eternal hell, as if a father could not be satisfied with the improvement or amendment of his children, but must torture them for ever, without regard to their amendment. This Orthodox theology is a blinding and a brutifying power. Again: those who follow the inner light, or unbelievers, are not only the most upright and honest men, but the most philanthropic and reformatory. Who are every where the men of progress? Those called infidels. Who are every where the conservatives? The priests. Wherever so-called Infidels have been most numerous, progress has been most rapid and general; wherever priests have been in power, it has been slowest. Which was the friend of truth, of science, and of man, Galileo, who proclaimed the time system of the universe, in defiance of the Bible; or the Pope and his Bible-believing cardinals, who thrust him into prison, and kept him there, in darkness and misery, till his health and spirits failed? And who are now the reformers, the men of progress? The men who toil for science,—who study Nature,—who respect her oracles,—are chiefly unbelievers; while the men who frown on science,—who denounce the revelations of Nature as Infidelity,—who frown on geologists, naturalists and physiologist, are the worshippers of the Bible. The men of moral progress, the foes of despotism and tyranny, the friends of freedom and justice, the republicans, the democrats, the advocates of universal human rights, are the unbelievers. It is so in Europe: it is so in America. Your pulpit men are nearly all tories. In England, they are for drink and despotism. In America, they are for oligarchy and slavery.

My opponent asks, who established the law which causes the drunkard's disease to descend to his offspring? Suppose we should say God; would God be answerable for the disease inflicted by the drunkard? Who established the law which enables one man to



slander, rob, or kill another? Suppose we say God; will my opponent say God is answerable for all slanders, robberies, and murders? God simply gives man a *power*; it is man that is answerable for the *use* of that power. It is well men should *have* influence over another; it is not well they should use it for mischief. Man's power to injure the unborn babe no more reflects on God, than the power to injure the upgrown now. It is the *abuse* of the power that is to be regretted. But what would my opponent prove? Would he justify the revenge, the injustice, the cruelty, attributed to God in the Bible, by proving the existence of something wrong in Nature? Would two wrongs make a right? Prove the God of Nature as unjust, as mean, as cruel as the God of the Bible, and you prove we ought to hate and censure both. But the God of Nature, and the God of the Bible, are *not* alike.

We come now to the Doctor's speech on eternal evidences.

The Doctor made a number of statements in favour of the Bible, but how many of them did he prove; He did not even *attempt* to prove one of them. With the exception of one or two, which amount to nothing, they *cannot* be proved. They are not true.

He says the Bible has a peculiar gravity, dignity, and solemnity of style.

Read Solomon's songs, or the childish fables of Genesis, or the ridiculous revelations which abound in Exodus, Leviticus, and numbers, about the tabernacle, altar, priestly attire, and see whether it has.

But is everything written in a grand and solemn style of superhuman origin? Then the world has superhuman books in abundance.

He says there is not a subject in the whole circle of the sciences to which allusion is not made in the Bible. Suppose it were true, what then? Would it prove the Bible divine? No more than it proves the American Encyclopedia divine. But it is *not* true. I could mention a thousand subjects, of great importance, to which the Bible makes no allusion, and a thousand more after that.

He says every subject is presented in the Bible with a power, a truthfulness, and a clearness unparalleled. It was a pity he made no attempt to prove his statement. Every subject presented with a clearness? I thought certain portions of the Bible were remarkable for their mysteriousness. Truthfulness? Why, some of its statements are the most monstrous falsehoods the mind of man can conceive.

He says not a solitary real discrepancy of precept, doctrine or fact can be proved against it. And this was said before an audience that had listened to the historical, theological and moral contradictions which we had just before mentioned.

The Doctor says the teachings of the Bible are in harmony with all the discoveries of science. Did he try to prove this? But I had forgot. The Doctor did not finish his speech. Perhaps he will try to prove his statements towards the close. We shall see.

He says the Book of Job or the Psalms would have been sufficient to give immortality to their authors, on the ground of their literary merit alone. This we are willing to acknowledge; but is every work of superior literary merit of superhuman origin? If so, we have superhuman books without end. Every nation has them. Every age produces them.

We not only acknowledge the great literary merit of portions of the Bible, but the excellency of the morality of several portions of the book.

But what then ? We find both high literary merit and beautiful moral principles in thousands of books, which make no pretensions to super-human origin. Again : it is worthy of remark, that some of those portions of the Bible, which excel as literary compositions, embody or inculcate moral principles of the most revolting character.

Take the 137th Psalm ; a more beautiful little poem can hardly be imagined. But look at its close : " O ! daughter of Babylon who art to be destroyed—happy shall he be that taketh and dasheth thy little ones against the stones." It is thus with several of the Psalms. Poetical beauty accompanies the most savage and revengeful sentiments. We have, in our day, poetry equal in beauty to the best of the Psalms, and far surpassing them in truthfulness and morality.

The Doctor says I have wonderful powers of sophistry. I have often observed that when my opponents find my arguments unanswerable, they raise the cry of sophistry. If I were really to *use* sophistry, they would *expose* it ; but when they find nothing but unanswerable arguments, they give them an ugly name, and try to get out of the way. Such devices may impose on some, but not on all. They may answer for a time ; but not for ever.

The Doctor says the word Godhead, in Romans, means the *unity* of God. He acknowledges, at last you see, that Nature *does* reveal the unity of God.

He says that Romans 13 is intended to show what kind of rulers are worthy of reverence and obedience. We answer, the passage itself proves the contrary. Let us read :—

" Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation."

Can words be plainer ? If *these* words do not teach that *all* powers *all* rulers, are ordained of God—that the governments then existing were of God—that every Christian was to be subject to them, and obey them—and that whosoever dared to resist them should receive damnation, there are no words that *can* express such a meaning. If the writer had meant to say, whenever you have got good rulers, who command only what is good, and forbid only what is evil, obey them, he could easily have said so. He could as easily have said what he thought, as what he did not think. To suppose that God, or even a *man* of common sense, would say : " Let every soul be subject to the higher powers ; there is no power but of God ; the powers that be are ordained of God ; whosoever, therefore, resisteth the power, resisteth the ordinance ; and they that resist, shall receive to themselves damnation ;"—when he simply meant, Obey good governments,—such governments as give only good and righteous commands,—is out of all reason.

Besides, if the passage meant no more than what my opponent says, it would amount to nothing. Obey good governments. But can every government be said to be good ? Who is to judge ? The governments themselves ? Then we must obey all, for where is the government that will acknowledge it is not good ? Must every one judge ? The command is as good as none ; it leaves men perfectly at liberty.

Again, in corresponding passages, about masters and servants,

servants are commanded, expressly, to obey, not only the good, gentle masters, but the froward. And wives are commanded to obey, not only Christian husbands, but unconverted Pagan husbands.

The Doctor said our law was a nose of wax. But what is his, if its precepts can be dealt with as he deals with the passage before us ?

Besides, where were the good governments he talks about—the governments that commanded nothing but what was good, and forbade nothing but what was evil ? There were no Christian governments. Were the Pagan governments so good as to command nothing but what was good, torbid nothing but what was evil ? What, then, becomes of my opponent's remarks about the darkness and depravity of the Pagan world ?

The interpretation of my opponent is the most forced and unnatural conceivable. It is not an interpretation, but a perversion. Of course, it is very inconvenient to have such passages in a favourite book ; but there they are.

Take then, the passage in its plain and unperverted meaning, and it enjoins the basest servility to despotic power, and teaches the grossest and most palpable falsehoods to be found in any book on earth. It dooms to damnation the best, the bravest, and the noblest spirits that have honoured and blest humanity. Cromwell and Hampden, Milton and Sidney, Kossuth and Mazzini, and men to whom your own great country has given birth, and whose names are worthy of everlasting remembrance, and whose virtuous deeds and noble daring have made them the idols of the friends of freedom, and the lights and guides of the world, it consigns to the horrors of damnation. It is a happy thing that men are so often better than their creeds and sacred books. If it were not that men are impelled to great and noble deeds, in *spite* of their old authorities and guides, no man could take up arms against a tyrant, till he had renounced his faith in the Bible. As it is, men who war with tyrants and with tyranny, as well as reformers generally, must be looked for among the hosts of unbelievers.

The Doctor says there is nothing in the Bible about God, that is contrary to reason.

We answer, some passages say Jacob, and the elders of Israel, and Isaiah, *saw God* ; while others say, no man hath or can see him. One class of passages *must* be contrary to reason.

Besides, we have proved, by a hundred passages, that the Bible attributes to God, not only human infirmities, but the greatest cruelty and injustice.

He says language is incompetent to express the real character of God. Then why should any one use it for that purpose ? But I thought the Doctor told us that *some* portions of the Bible *did* express God's character truly.

Our opponent says we *pervert* the language of Scripture. A strange charge this, to come from one who could deal as he did, with the passage in Romans, and others. It is especially strange to be made against one who takes the Bible exactly as he finds it, and who grounds all his statements on its plain and obvious meaning.

He says we reject the truth because it is so simple, and that we are influenced by the worst of motives. Does not our opponent know how easy it would be for us to return such charges ? But we hope to be



preserved from yielding to the strong temptation. We have no infallible book to guide us, but we think we can see a better way than charging an opponent, in public debate, with impure and vicious motives. There is a precept in the Gospel, which says, "Judge not, that ye be not judged." We do not ourselves regard the precept as divine or unobjectionable ; but a person who does so regard it, would do well not to violate it so often in a public audience. However, we believe that a man is justified by works, and not by faith alone, and we should try to act accordingly.

He says the Bible is a wonder. So it is in more respects than one.

He says it has been proved, over and over again, that all the parts of the Bible agree. Will he please to *find* us one of these proofs. We never had the happiness to see one.

His remarks about raking things out of gutters, scavenger work, and the like my opponent will allow me to pass unnoticed.

He speaks of the arguments of unbelievers being overwhelmed. I recollect no instance of such a thing in the present debate. And Paine's arguments have never been met. Let me say here, that those who have not read Paine's works, cannot conceive how wretched are the pretended refutations which have appeared under the sanction of the clergy.

He says that the best evidence of the Divine origin of the Scriptures is the substantial agreement and circumstantial variation in their statements. But he gave us no proof. He favoured us with an application of his principle to passages, by way of illustration. The truth is, his boasted principle does not *fit* the passages which I have quoted. He cannot find any substantial agreement in them. Examine a few. One passage says no man hath seen God at any time ; others passages say several people have seen him. Where is the substantial agreement here ?

Some passages say there is no respect of persons with God ; while others say he loved one brother and hated the other, before either was born. Where is the substantial agreement here ?

One passage says the son shall bear the iniquity of the father ; another that he shall not. Where is the substantial agreement here ? Take a few historical passages.

The Bible states in one passage, that *God* tempted David to number the people ; and in another, that it was *Satan* that tempted him. Where is the substantial agreement here ? Are God and Satan the same ?

The Bible states, in one place, that the two thieves reviled Jesus ; and in another, that only one reviled him, and was rebuked by the other. Where is the substantial agreement ? Is one two ? (Interruption by a cry of *Time*.) The Moderators will attend to their duty, if permitted.

The Bible states, in one place, that a certain man was two years older than his father, and in another, that he was eighteen years younger. Where is the substantial agreement here.

The Bible states that Saul slew all the Amalekites, except Agag, and that Samuel hewed Agag in pieces ; but it also states that, after this, David went out to war against the Amalekites. Where is the substantial agreement here ?

The Bible says, in one passage, that Judas bought a field, and broke

assunder in the midst, and his bowels gushed out ; another says that the high priests bought the field, and that Judas hanged himself. Where is the substantial agreement here ?

Here are substantial, radical differences ; irreconcilable variations.

Besides, the maxim which he cites is applicable only to human courts, where human witnesses, liable to err, testify, and where it is necessary to sift the truth from the mass of their statements. It is not applicable to a book which pretends, or which its advocates pretend, consists of the declarations of the omniscient God, who cannot err or speak falsely. In a book written by God, all must be true. There must not only be no *substantial* disagreement, but no *circumstantial* variations. God could no more err in reference to *little* things, than *great* things. His words must *all* be true. (Applause and hisses. *Time up.*)

### REMARKS OF REV. DR. BERG.

(Applause.) My opponent says that I point to no passage in support of my assertion, that we find substantial agreement with circumstantial variety in the Scriptures. Now, there is hardly a child who cannot understand that substantial agreement between the accounts of different writers consists in both giving the same fact. He says, one passage asserts, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." (2 Samuel, 24 : 1) ; while another says, "And Satan stood up against Israel, and provoked David to number Israel." (1 Chronicles, 21 : 1.) He asks, Where is the substantial agreement ? Is God Satan ? Why, the substantial agreement is, that David was tempted. Again he quotes, "And they took counsel, and bought with them *the* potter's field" (Matthew 27 ; 7) ; and compares it with, "Now, this man purchased a field with the reward of iniquity." (Acts 1 : 18.) The substantial agreement here is, that the field was bought ; and with the price of Judas's treachery ! (Laughter.)

We pass over the blasphemous comparison he institutes, by asking, "Are God and Satan one ?" and boldly assert that we have already answered his miserable subterfuge. We have said that the Bible must be taken as a whole, and we have referred him to the passage which says, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man ; but every man is tempted, when he is drawn away of his own lust, and enticed." James 1 : 13, 14.

If my opponent will persist in advancing such things as arguments, he will lose his reputation of fairness. To quote passages out of their connection may be worthy of an Infidel, but it is unworthy of a man. (Hisses, tumultuous applause, cries of "Keep quiet.")

My opponent gives his oft-repeated argument, that Romans 13 : 1—3 teaches that we are to submit to all rulers, be they good or bad, and that damnation is meted out to those who resist them, under any pretence whatever. It is not so. The passage teaches simply :

1. That civil government is ordained by God.
2. That civil government is worthy of the obedience and respect of God's people, when rulers "are not a terror to good works, but to the evil ;" when government is conducted in accordance with the

laws of God's word. It is the evil who are trying to stir up sedition and break down all governments, who will not admit the existence of any right rule, because it interferes with the excesses in which they delight, and the licentiousness to which their passions would lead them. Does the Bible teach obedience to despots, when their commands oppose His law? Does he assert that God is the author of kingcraft? He well knows that it was in anger that God gave the Jews a king, and that the first form of government which God gave the Jews was a pure republic. My opponent says that it is written, "Judge not, that ye be not judged." So it is; and it is also written, "Ye shall know them by their fruits. Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit;" and while we are not to indulge in an uncharitable or censorious spirit, we are not forbidden by that passage to form an estimate of any character from its fruits.

I had scarcely, when my time expired, entered upon the consideration of my opponent's caricature of the window of the ark. The passage reads, "And in a cubit shalt thou finish it above."

Does this justify my opponent in asserting that this window was but one cubit square? "In a cubit shalt thou finish it above." That is, the width of the window (and the word is here used to designate the means of admitting light) was a cubit above; merely showing that the roof of the ark in which it was placed sloped upward to a ridge of about a cubit wide. Sure enough! Let my opponent answer that! My opponent asks, How could this ark be ventilated? How could the filth of these animals be all carried up, and thrown out of the window? Has he forgotten that there was a door to the ark? The farmer would sometimes use the door, sometimes the window of his barn. Like my opponent, I have a place in the country with a stable upon it; and it is a matter of indifference to me, whether the refuse is thrown out of the door or window.

But, says my opponent, the Bible says nothing about ventilators! Well, and it says nothing about nails and spikes; but are we to suppose that the ark was held together without them? Instructions were given which were perfectly intelligible to Noah, and he acted upon them. The Bible speaks as to men of candour and sense. It does not presume, we will infer, that the ark was destitute of all convenience and all comfort, because every little detail is not given. In relation to the door, I read: "And the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it."

This would seem to imply that each story was supplied with a door. The details of the measurement are pronounced by those in the profession best able to understand them, those who have large maritime experience, to be in strict accordance with the best results discovered in ship building by modern science. Noah, must have had an extraordinary mechanical genius. Here, again, is internal evidence, that Noah was divinely directed. The difficulty of getting all the animals to the ark, stated by my opponent, is just no difficulty at all. Was God, the Maker, and Creator of these animals, unable to guide them to the ark at the appointed time, by prompting their instinct?

Let not my opponent confound his nameless God with the Christian's God, (Jehovah,) who is the Creator and Sovereign of the



universe—is proved to be the God of Nature, of Providence, and of Grace. This example of the ark is not only important on its intrinsic merits, but from the associations connected with it.

Infidels say, Present us facts that an unbiassed world pronounces to be facts. Here is one. Was it a real occurrence? There is scarcely a historical account extant of any nation or tribe, or historical tradition, even, which does not embrace the notion, that, long ages ago, their ancestor was saved from a great flood of water. How? All the accounts agree, that it was by enclosure in a large floating edifice of his own construction. Whence this intimation? Did the earth whisper it? Did the stars announce it? Whence did Noah get the promptings that carried him forward in his design? From the first rain? Why should he be alarmed at this? He had often seen rain before. Blot out the whole mosaic account, and we find the notion or tradition of which we speak, incorporated in the religious rites and ceremonies of all nations. We meet it in Greece, in Egypt, in India, in Britain. We find in all these countries its memories installed, thus proving, under Providence, the fact of the flood's occurrence. Whence this consent? Does my opponent think that all mankind are fools, superstitious dupes, but Infidels? Now, does not this fact prove an intimation from God? Who else could give it? Why did Noah provide for protection from water, rather than from fire or earthquake? Because he was forewarned of God.

The Apostle says, "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Let us pass from all annals to the teaching of Nature. We find truth imbedded in the earth; we find the discoveries of geology confirming a deluge.

My opponent says, there are, in parts of the earth no trace—

MR. BARKER.—I did not say so. Prof. Hitchcock (holding up "Religion of Geology,") says, there is no trace in any part of the earth of such a deluge as that spoken of in the Bible.

DR. BERG.—Then Prof. Hitchcock tells us a——makes a tremendous mistake. In almost all parts of the earth, we find indelible impressions, firmly convincing us that God did bring about the catastrophe of submerging the world with water.

My opponent alluded to my remarks on Friday evening, on the first chapter of Genesis, and totally perverted them.

Let me now advance on the positive side of the argument for internal evidence of the Divinity of the Bible. The appearance of Christ in an age the most corrupt; his character presenting excellencies they had never before seen; unrivalled, nay, almost unapproached by the best of earth; this appearance, I say, at such a time, is utterly beyond Nature, and surpasses the most wonderful miracle. This difficulty lies before my opponent, and he must meet it, before he can prove Christianity a delusion. He will hardly deny the existence of Christ, but even if he should, how will he explain the still more wonderful phenomenon that four men should imagine such a character, and transmit such a portrait, with no original from which to draw their copy? It is absurd. The Evangelists were plain, unlettered men; they were not the miracles of genius which they must have been to originate the lovely character of our Redeemer.

There are a few points conclusive, to my mind, in establishing the Messiahship of Christ. His appearance, his whole doctrine, his kingdom, his character, were at variance with the expectations of the Jews. They thought that Christ, at his appearing, was to be the instrument of breaking their yoke of civil bondage, and exalting their nation to supreme power and fame. At the very time that, not only Jews, but Gentiles, in all parts of the world, were anxiously looking for the arrival of some personage, who would have most powerful influence upon their religion and their institutions, Christ appeared.

These impressions of his advent, which were so rife at the time, doubtless arose from the old prophecies, which designated time and place of his appearance. The classical historian was familiar with them; and this fact may be of sufficient importance to authorize quotation. Let us read Josephus, where he mentions the causes of the Jewish revolt :—

“That which chiefly encouraged them to the war was an ambiguous oracle, found also in our sacred writings, that about that time, some one from Judea should obtain the empire of the world. This, they understood to belong to themselves; and many of their wise men were mistaken in their judgment; for this oracle referred to the government of Vespasian, who was proclaimed Emperor in Judea.”

The second is from Suetonius. His words are :—

“There had been, for a long time, all over the East, a notion, firmly believed, that it was in the books of the fates, that some one from Judea was destined, about that time, to obtain the empire of the world.”

So Tacitus, after mentioning the calamities arising out of the destruction of their city, says :—

“That the mass of the people entertained a strong persuasion, that it was mentioned in the ancient writings of the priests, that at that very time, the East should prevail, and that some one from Judea should obtain the empire of the world. These ambiguities predicted Vespasian and Titus; but the common people, according to the usual influence of human passions, having once appropriated to themselves this destined greatness, could not be brought to understand the true meaning, by all their adversities.”

All these vague expectations I believe to have been fulfilled in the coming of Christ; and this is confirmed by the fact, that numerous pretenders to the Messiahship appeared in the field about his time.

Now, let us remember, that the four Evangelists were Jews, and Jews of the lower class; therefore doubly apt to imbibe the prejudices of those over them. How could they, in opposition to what they themselves tell us were their own anticipations, and what we know were the anticipations of the nation, proclaim as the Messiah this meek and lowly Jesus?

In answer to the objection sometimes made, that the Evangelists wrote after the destruction of Jerusalem, I say, why should these men make Christ predict that very overthrow which they expected he could prevent? Why should they receive him, in spite of all their prejudices.

Christ's character is peculiar. The Evangelists might have found a prototype for a fancy sketch among their prophets. Christ differs from them all. He is meek and lowly, and yet speaks as one who knows that his mission is to establish a new dispensation. He comes without austerity. His manners are familiar, but dignified.

He readily communicates instruction to honest inquirers. He

overwhelms his enemies by pungent appeals. He boldly assails the rulers, and denounces woe upon the Pharisees, who neglected the weightier matters of the law for minor ceremonies. He spake with such authority and grandeur that the very men who came to drag him to prison and to judgment, went away exclaiming, "Never man spake like this man." This originality is the more remarkable, because the Jewish Rabbis had made the ceremonial law even more exacting, and its power was fettered by traditions. The Talmud abounded with grotesque superstition. The Saviour complained that they had made void the law of God. See Him sitting down to meat with unwashed hands, eating with publicans and sinners, associating with Gentiles, and doing many other things from which the Jews shrank with horror. Listen to his discourses. He omits tithes and sacrifices, and speaks of mercy and justice. He denounces external sanctity, and preaches purity of heart ; and he does all this, claiming to be the Messiah, the object of the expectations of the Jews.

How could four unlettered Jews invent this character ? The soured Infidel may turn away from this portrait ; but what unbiassed mind can fail to recognise the lineaments of the glorious Son of God ? (*Time up.* Long applause.)

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## SIXTH EVENING.

### REMARKS OF JOSEPH BARKER.

(Silence.) As the discussion to-night may lead to some freedom of comment on the New Testament, and the character of Jesus as there taught, it may not be amiss to make a few preliminary remarks. We wish it to be distinctly understood, that we find no fault with the New Testament on account of anything good in its contents. All its exhortations to virtue, charity, courtesy, temperance, and purity, we cordially approve. Whatever is beautiful, noble, good, and generous, in the characters it recommends as examples, we admire. \* If we have any objections to it, it is to such portions of its contents as seem to us at variance with truth and human duty. If our duty should lead us to point out any defects or positive faults in the leading characters, we wish it understood, that we find no fault with what is good in them. We do not find fault with the Church because it is too good, too pure, too gentle, too courteous, or too useful to mankind. We find no fault with the Ministry, on the ground that it presses human duty too closely on the conscience, or that it wars too sternly with the great evils of intemperance, slavery, oppression and impurity. We find fault with the Bible, because we think its teachings fall short of the real standard of truth and human duty ; and we find fault with the Church and Ministry, because they are too little concerned for truth and duty, and too much for themselves ; too anxious for popularity, wealth and power. We find fault with them, because they are not zealous for the annihilation of those social evils which cause ignorance and wretchedness, and for the accomplishment of those reforms which would tend to the instruction, the purification, the hap-



piness, and salvation of the race. In fine, our objection to them is that they are not sufficiently wise, or good, or charitable, or useful.

The Doctor says "I ought to know" that the faith which they say leads to salvation, is always accompanied by good works. Now it happens that I do not know any such thing. I know the contrary. The vast majority of those who profess Christianity, (and, according to the Doctor and the Bible, I must judge the doctrine by its fruits,) do not distinguish themselves by their zeal, by good works, by their efforts for the improvement and happiness of mankind, but the contrary. They are remarkable for selfishness, deceit, malignity. They tumble as often into the mud, and sink as deep in the mire of sin, as others, and defile themselves, and others as much, with licentious abominations. This is the tendency of their doctrine. If they believed that men reaped as they sow, they would sow good seed; but as they believe they will reap as another has sowed, they are apt to be careless about the seed they sow. Suppose a gardener, instead of trusting to his own culture, believes his garden will be kept free from weeds, and will be made to produce as much good fruit, and as many beautiful flowers, by the horticultural skill of a neighbour, the tendency would be to make him defer his labours until some period which might be extremely convenient. But if he believes that fruits and flowers will come only in reward of his own industry, he will be diligent. And so in respect to moral conduct: If I believe I am to be damned or saved, according to the life I lead, I am likely to seek out the best course of life, and follow it. But if, on the other hand, I am to be saved by faith, and works are a secondary matter,—if I believe I am to be saved by relying on another's merits and another's sufferings, the tendency is to make me more anxious to get hold of the true faith, to care more for believing right, than for studying and following the best, the most useful way of life.

Men, generally, are not able to investigate historical matters, and satisfy themselves as to the grounds of faith. Ancient history, and ecclesiastical history, especially, is a region of mist and darkness, a world of doubt and uncertainty. There is nowhere where men can rest. Then controversies about doctrines are endless. No one can examine them all. Not one in a thousand can examine a tenth or a hundredth part of them. Even the controversies about the inspiration, the authenticity, the genuineness, the canonicity of the different books of the Bible, and the value of different manuscripts, readings, translations and interpretations are endless. The consequence is, men are obliged to leave such matters to their priests. The authority of the Bible becomes the authority of the priest. The believer rests his faith on the priest. True, the priest may no more judge for himself than the layman: no matter; the layman trusts in him. He spends his powers of thought on matters of trade, and blindly rests on authority in matters of religion and duty. Thus men neglect to exercise their intellects, till they have no intellects to exercise. They lose their power of judging. They cannot distinguish the plainest truths from gross and palpable falsehoods. When, therefore, they are taught that men may be saved from the consequences of a life of sin, at the hour of death,—when they are taught that the vilest sinner may return, so long as the lamp of life holds out to burn, that sins red as scarlet or crimson, can at once be made as white as wool; in short,

when they are taught that, by faith alone in the merits or righteousness of another, the thief, the liar, the drunkard, the profligate, the murderer, may escape hell, and enter at once into eternal blessedness and glory, they receive it as God's own truth, live carelessly, recklessly, in selfishness and sin, a curse, a disgrace, and a torment to mankind.

The Doctor says that the Scribes and Pharisees were the Infidels of Christ's day. If so, Infidels then were very different from Infidels now. Infidels, now-a-days, do not pray in the synagogues, or at the corners of the streets; and especially, they do not devour widows' houses, and, for a pretence make long prayers. They do not even pay tithes of mint and anise, and cummin, and neglect the weightier matters of the law; they do not talk much of trifling ceremonies, but speak rather of truth, and freedom and intellect, and moral cultivation. They would give a large waggon load of theological opinions, for temperance, charity, purity, and manliness in a man's own character. The Doctor knows that the Pharisees of Christ's day were sectarians, and that they made broad their phylacteries to indicate their great authority and piety. The *Infidels* were the *Sadduces*, and it is a remarkable fact, that Jesus had little, if any, fault to find with their morals. The Scribes were the teachers of the law, the Pharisees were the great professors, and against them Christ fulminated his most terrible anathemas.

The Doctor says the "substantial agreement" in the two stories, respecting the numbering of the people was, that David *did* number them; and that the "circumstantial variation" in the stories is, that one of them says: *Satan* moved him to do it, and the other that *God* did. And this substantial agreement and circumstantial variation, the Doctor says, is the strongest of all kinds of testimony.

Well, let us see how such testimony would work in a court of justice. A man has been murdered, and two witnesses are brought, who say they know who murdered him. There stands the prisoner suspected of the murder. Samuel is sworn, and testifies that the prisoner at the bar killed the man. I saw him do it. I am, besides, infallible. I speak by divine inspiration, and cannot, therefore err. Very well. Ezra is sworn next, and he testifies that the person who committed the murder was quite a *different* man from the prisoner at the bar. Why, says he, the prisoner at the bar is black, whereas the murderer was white. I saw the murder committed. I knew the murderer perfectly. Besides I am inspired of God; I cannot be mistaken.

Would these two witnesses settle the matter? Just the contrary. They would destroy each other's credit.

But suppose another witness, called James, steps forward, and says, no man murdered the dead man; he died of an internal disease. I am divinely inspired and know. This, surely, would prove the charge against the prisoner. Ridiculous! The result of such testimony would be the *discharge* of the prisoner, and the arrest of the three witnesses as perjured imposters, notwithstanding their pretensions to divine inspiration.

Imagine a *civil* suit respecting a field. I want to prove the field was purchased by a brother priest, and I bring two witnesses to prove the point. Matthew takes the oath first, and swears: I am an infallible witness. God has made me so. God speaks through me. The field

was bought by the priest. Luke qualifies next, and swears : I have a perfect knowledge of all these things. I am God Almighty's speaking trumpet. It is not I that speaks, but God that speaketh through me. *Judas* bought the field. While the court is all in amazement, Matthew appeals to Jeremiah to *confirm* his statement. Jeremiah is sworn, and says he knows nothing about it. The testimony attributed to Jeremiah is not found in his works. Zachariah is called on, and says it was *he* that bought the field. And they all declare themselves inspired and infallible. The court says the case must be dismissed. "Please your honour," says the counsellor, "the case seems very plain. The evidence is the best that can be. We have substantial agreement with circumstantial variations."

Is this the way the audience is to be trifled with? Substantial agreement and circumstantial variation! You may prove anything by such rules of evidence. There are the Doctor and myself; we both believe there is such a book as the Bible; this is the substantial agreement. But the Doctor says the Bible is of God; while I contend it is of *man*. This is only a circumstantial variation. Nothing more. We are, therefore agreed.

The Doctor says again, that what the thirteenth of Romans teaches is, that *civil government* is ordained of God, and that *good* rulers are worthy of the respect of all God's people.

This is just what the passage does *not* teach. What the passage *does* teach is—]

1. That we are to obey the powers that *be*, making no exceptions or qualifications.

2. That if we *resist* them, we shall receive damnation.

As *reasons* why we ought to obey rulers, the passage tells us—

1. That there is no power but of God.

2. That the powers that *be*—the powers then in being—were of God.

3. That whosoever, therefore, resisteth the power, resisteth the ordinance of God, and shall receive to themselves damnation. It adds, as a fourth reason, that rulers are not a terror to good works, but—

5. That they are a terror to evil; and,

6. That if we do that which is good, we shall have praise from them, &c.

These are the plain, the positive, the unqualified teachings of the passage, and baser and falser teachings I defy the world to produce. I know well enough that the Doctor could write a better passage; but that is not his business. His business is to prove the passage already written to be of God, or else give up his theory of Scripture inspiration.

The Doctor says *Infidels* take the ground that men have no *right* to rule. Does he mean that *we* take such ground? If so, it is a calumny—a base and inexcusable calumny. We say that men *have* a right to rule, when their countrymen appoint them to do so. True, we say that men have no right to rule in virtue of their *birth*, or in virtue of ill gotten wealth; and we also say, that even when men have been appointed by a nation to rule, they have no right to use their power against the rights or liberties of the nation. If we are *wrong* in so believing, have pity on us, and enlighten us. But our principle is, that rulers are for the people, not the people for the rulers; that



the people are sovereign, and the rulers servants ; that neither king, nor aristocrat, nor priest, has any more right to rule, than the printer or the ploughboy, till commissioned to do so by the people. If rulers abuse their power, the people have a right to depose them. If they resist the will of the people, the people have a right to tumble them from their places by force, and to punish them for their insolence, too. The people have a right to resist every form of tyranny and usurpation. Resistance to tyrants is obedience to God. The English were never further from damnation, than when they humbled the tyrant and the traitor Charles ; and the descendants of those English reformers were never further from damnation, than when they resisted the tyranny of George the Third, and declared this great and glorious country free and independent.

*These* are the principles of those you reproachfully call Infidels. If you have any better, let us hear them.

My opponent says God instituted a republican form of government among the Jews.

Then God did well, in our judgment. But did he give no power to the priests, think you ?

God never instituted king-craft, the Doctor says. So we think ; but there is much king-craft in the world, and priest-craft too, and the Bible says the powers that be are ordained of God—and that whosoever resisteth the power, resisteth the ordinance of God.

To justify himself in charging us with immorality, he quotes the passage, "By their fruits ye shall know them." Let us quote the whole passage :—

"Beware of false prophets, which come to you in sheep's clothing, but invariably are ravening wolves. Ye shall *know* them by their fruits."

I take the meaning to be, "Ye shall know whether preachers are really the friends of the people or not, by their *lives*." Does my opponent know any thing about *my* life ? Does he know me to be a drunkard, a profligate, or a thief ? If he thinks he does, let him speak. If he will prove me guilty of any crime, or stained with any vice, I will retire, and leave the platform and the victory to him. These personal charges and insinuations are discreditable and inexcusable. (Sensation.)

The Doctor says there are proofs in almost every part of the earth, that, at some remote period, God visited the earth with a flood. We answer, Geologists say there are proofs of several great floods ; but even theological Geologists, such as Hitchcock, Pye Smith, and Dr. Harris, say there is no trace of such a flood as the one recorded in Genesis ; that there are no traces of *any universal* deluge ; that the great floods of which the earth bear traces, all took place before the appearance of man on the earth. As for the origin of the almost universal *tradition* of which the Doctor spoke, what more natural than for men, when they saw almost every where the marks of great floods, to frame some such stories as those of the Greeks and Romans, or the monstrous and impossible fable of the Bible ?

One word more about this deluge story, and we have done for the present. According to Hitchcock, and other Christian Geologists, there are half a million species of birds, beasts, and creeping things. According to the Bible, therefore, there would have to be about a million and a half in the ark ; for, of the birds and all clean beasts,

there were to be fourteen of a species. Noah and his family would have to feed, water, and clear after 2500 a minute, (hissing and applause,) or 42 in a second. The idea is monstrous. (Hissing and applause.)

The Doctor again says, that the matter of which the universe is made was created an indefinite period before the six days mentioned in Genesis. But the *Bible* does not say so. The *Bible* says nothing about the creation of matter; it simply speaks of the creation of the *heavens* and the *earth*, the sea, and *all* that in them is; and these it over and over again declares, *contrary* to the revelations of geology, were *all* made in six days, about six thousand years ago.

However, I am glad the Doctor is beginning to place himself on geological, philosophical, Infidel ground.

He has told us twice, that the *natural* man understandeth not the things of the spirit, neither can know them, because they are spiritually discerned. We ask, why, then, does he talk to natural people about them? Did he come here to talk to the *regenerate* only? If natural men cannot understand spiritual things, how are they to *become* spiritual? Can we be converted by the truth *before* we understand it? Are we to be converted first, and understand it only afterwards? What is the use of your spiritual things, if people can be regenerated and made spiritual without understanding them?

My opponent should know, that the original word should be translated *animal*, not *natural*. The *animal* man,—the man lost in sensuality,—the man in whom the intellectual and moral faculties have never been unfolded, cannot well understand the things of the spirit. But are *we* thus animal? Does it become the preacher of humility to say, *my* intellectual and moral faculties are well developed; but my opponent's are not developed at all? I am *spiritual*, and can judge all things; but my opponent is *animal*, and can judge or discern nothing? Perhaps it would be as well to let others judge which of us seems to understand things best.

We had next an essay on the advent of Jesus, and on his character and doctrine. The object of the essay was to prove the Bible of superhuman origin, I suppose; for the superhuman origin of the Bible is the point in dispute. Did the essay make good that point? Did it prove a single *book*, or a single *chapter* of the Bible, of superhuman origin?—Not at all.

He says there was a general expectation, about eighteen hundred years ago, that some great personage was to be born in Judea, who should gain the empire of the world.

Very well; what then?—Several persons appeared among the Jews, says he, and professed to *be* that person.

Exactly so; the very thing to be expected in such circumstances. There is a tendency in such expectations and prophecies to fulfil themselves exactly in that way.

But Jesus of Nazareth was the person really alluded to.

Where is the proof? Did the Doctor give any? We think not. But suppose he had proved this point, would it prove the Divine origin of Solomon's song, or of the blasphemous, immoral, and contradictory portions of the Bible? Would it prove the superhuman origin of *any* book?—Nothing of the kind.

But the character of Jesus was perfect, and his doctrine was true and divine, said the Doctor.

But did he prove what he said?—He did not even attempt to prove it. His essay, on this point, was all assertion; bare, unsupported assertion.

Did he tell us what *constitutes* a perfect character?—No.

Did he tell us how we may know when a character *is* perfect?—No.

Did he tell us on what grounds he judged the character of Jesus to be perfect?—No.

But, to make good his proposition, he must do all these things.

Besides, what proof did he give that the account given of Jesus in the New Testament is a *true* account?—None.

But the portrait given of Jesus in the New Testament, says my opponent, was drawn by those who were well acquainted with him. How does he know? Where is the proof? He *cannot* know. There *is* no proof.

But suppose it were so, what proof could he give us that the acquaintances of Jesus drew his portrait correctly?—None. Where is the proof that they were *able* to portray him correctly? Where is the proof that they were willing to do so?—There is none. (*Time up.*)

## REMARKS OF REV. DR. BERG.

(Enthusiastic applause.) Before proceeding to answer my opponent's speech of this evening, I will allude to a few points made by him last evening. He says of the account given by Matthew, "Then was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, and gave them for the potter's field," (Matthew 27: 9, 10,) that no such words are found in Jeremiah, though a somewhat similar account is given by Zacharia. (Zachariah 9: 13.) I will easily explain this, by the quotation of a few words from "Gaussen on the Inspiration of the Scriptures."

"We know by Jerome, that there existed in his day an Apocryphal book of the prophet Jeremiah, in which the words quoted by St. Matthew are found, letter for letter. It is also shown, that the second book of Maccabees records many of the actions and words of Jeremiah, which are taken from another book, and not from his Canonical Prophecies. Why, then, should not the words quoted by the Evangelist really have been pronounced by Jeremy, and might they not have lived in the memory of the Church, down to the time of Zechariah, who would then himself theopneustically give them a place in Holy Writ? as is the case in the traditional words of Enoch, quoted in the Epistle of Jude; or the traditional words of Jesus Christ, quoted by the Apostle Paul in the book of Acts. What confirms this supposition is, that the words cited by Matthew are only partly found in Zechariah. Moreover, it is known that this prophet loved to record the words of Jeremiah."

My opponent then introduced a large amount of chaff, which would require time to winnow and swift. You cannot wish me to occupy either my time or yours for this purpose now. (Applause.)

There are certain kinds of argument which it is impossible to meet with sober refutation. When we see a man assuming the strut of self-satisfied complacency, we may know that it is done to cover over his lack of argument. It is one of the common tricks of enemies of the truth. He quoted me as arguing that every book possessing grandeur of style, and sublimity of thought, was of superhuman origin, because I adduced these qualities as one link in the chain of evidence proving the Divine origin of the Bible. He asks triumphantly, Is



every such book superhuman? I answer, No. Suppose my opponent were giving us a lecture on the human system, body and soul; or, as some Infidels say, they have no soul, we may leave out the spiritual part, to accommodate them. Among other things, he tells us that a man has two ears. A day or two after, I bring him an animal with two long ears, (applause,) introduce him as his fellow-man, and invite him to embrace his brother. (Applause.) What would he think of such an argument? Precisely what I think of his argument. (A voice in the crowd, "There are other judges here than Mr. Berg—that's not the subject," Cries of "Turn him out," and general disturbance for a few moments.)

Mr. Chambers succeeded in restoring order, and Dr. Berg proceeded.

Is every animal that has two ears a man? But it is just such artifice as this that constitutes his tactics. I shall not follow him through all his vagaries, but merely say that the ancients had a proverb, *Ex pede, Herculem*; I wish to add to it another, *Ex aure asinum*.

My opponent says he thought there was only one God, and the necessity of a specific name was done away with. The word God has become generic, by being used to denote the gods of the heathen, and all others. Let him give his God a name—Jupiter, Apollo, Mars, or even his own name, Joseph Barker. (Laughter.)

Tell me that the heathen could arrive at correct results concerning all the attributes of God from the teachings of Nature! My opponent knows as well as I do, that the Greek *Deiotes*, translated "Godhead" in the passage in Romans, which he quotes to prove his assertion, means only God's supreme excellence, or glory. If it alone meant all God's attributes, why should one of them (eternal power) be specified in this very passage? Did the heathen know God from Nature? No. "They changed the glory of the incorruptible God into the image of corruptible man;"—"Professing themselves to be wise, they became fools." Show me one single notion among any of the heathen, that is not borrowed from the Bible. By the teachings of Nature only, they became addicted to all manner of crime and evil. Does Paul teach the needlessness of the Scriptures? Was Paul an Infidel Deist, as Job was a Pagan Deist? Mr. Barker quotes "that which may be known of God is manifest in them." Let us read the whole passage. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

My opponent shows the poverty of his Infidel resources by going to the Bible for his argument.

How does he evade the proof that Job believed in Christ? He here displayed his ignorance, if not something worse. He cries out about the plain meaning! but when the plain meaning of a passage in the oldest book extant slays him, he runs for shelter to the commentators. (Applause.) Alas! they'll show him no protection; for nine out of ten of them uphold my view. (Laughter.) Mr. Barker is his own commentator; he has a system of hermeneutics to himself. He goes at the passages about children like an Orthodox priest, comparing Scripture with Scripture. The words mean both what he says they do, and what I say they do.

My opponent is shifting his ground. He laughs at the account of

Abraham's sacrifice of his son, because God prevented it, and yet cites the case of Jephtha's daughter to prove that God accepts human sacrifices. Did ever man blow hot and cold more fiercely? (Applause.) If an Infidel in his despair should leap from the roof of this house, and dash his brains out in the street, would God accept his sacrifice, because he did not suspend the laws of the universe to prevent his act? But he denies the analogy between natural and moral things. He calls it cruel to slay the seven sons of Saul for the sins of their father. Let him settle the question with his nameless God. He asks, "Has any civil government now the right to act in this manner?" No. It is beyond the province of human control. God administers his own government. We do not know the reason, but we know the fact, that God does visit the sins of the fathers upon the children to the third and fourth generation.

This is one of the evasions which my opponent uses when he is cornered. Let him tell us why the God of nature, his nameless God, could not, in justice to the unborn children, whom he pities so very much, have ordered the laws of Physiology so that the diseases of the drunken and licentious should not descend upon their children. (Applause.) Why can he not break this law, which links the misery of the whole human race to the sin of their first progenitor? (Applause.)

Let me develop the Infidel theory of the soul's recuperative powers. The Infidel believes that every man has a saviour within himself; that conscience is the law, and obedience to its dictates is salvation. A thief steals your money; conscience troubles him, and he restores it. Well, so far so good. He satisfies you, perhaps. But where is the command, Thou shalt not steal? If it is merely a violation of human law, what kind of God is this who cares not whether you lie, or cheat, or steal? But suppose the thief, before this restitution, should be taken ill and die, (God never forgives sin, says Mr. Barker,) will he send man, then to his Infidel heaven?

There are numberless points of this kind in my opponent's speech, making a total of atheistical jargon, which I have never heard surpassed. They might be answered, but the game is scarcely worth the powder. My opponent says the law does not define adultery. How happens it that every Christian knows what it is?

When my opponent alleges a contradiction between the two accounts given by the two Evangelists of the crucifixion, how does he know that both statements are not true? Might not both thieves, at the beginning, have reviled him? But as the scene progresses, one of them, moved by the majestic sweetness of the suffering Saviour, is heart-broken, and rebukes the railing Infidel. Does my opponent ask here for substantial agreement? (Applause.) There is not only substantial agreement between the two accounts, but both are a fulfilment of the prophecy of Isaiah, "He was numbered with the transgressors." Before my opponent so triumphantly announces his assertions as proved, he must show us that the apparent discrepancy cannot be reconciled by any rule.

I will now proceed to my argument, drawn from the character of Jesus Christ. When my opponent attacked that argument, he knew that I had only entered upon the threshold of it. This was scarcely fair, but I go on.

The character of Christs presents,

1. Unexampled moral grandeur. Behold the strongest fortitude

mingled with the most melting tenderness ; awful majesty with condescending familiarity ; almighty power with the most lowly humility. Behold Him who raised Lazarus from the dead, washing the disciples' feet ; the Lord of all, dispensing his bounties like a prince, possessing no treasure and having no place where to lay his head ; working the most astonishing miracles, and yet perfectly unconcerned about his fate.

In suffering, behold the majesty of that brow ! He is great, while uttering words of love and entreaty ; majestic when, with divine tenderness, he stopped the bier that bore the lonely widow's son, and with one word restored him to her arms. He is mightier still, when on the cross. While his enemies heap curse on curse on his devoted head, he sublimely cries, "Father, forgive them ; they know not what they do ;" then bows his head, and in great agony, gives up the ghost.

Need we press the argument that the Evangelists were conscientious believers ? How could they else emerge from the babbling follies of Infidelity surrounding them, and make such a portrait ? See its sublimity, derived from no art of the narrator ! It is truth that needs not, will not bear an ornament. See its symmetry and consistency ! Always compassionate to sorrow, lenient to human infirmity, He presents the same calm repose, whether the rabble frown or cry Hosanna ; whether driven from the haunts of men, or entering Jerusalem in triumph ; whether comforting his weeping disciples or preaching truth to the despised mass of his followers, he is always the same great compassionate Jesus, the friend of the poor, and the Saviour of sinners. Not one unworthy word ever dropped from his lips. His whole life was one continued attestation of the truth of his professions ; of the truth that he was really "God manifest in the flesh" (Applause.)

This may suffice for the leading argument on the internal evidence of the divinity of the Bible.

I pass now to Infidel opinions of Christ.

They themselves admit that he was a good man. Hear the celebrated Rousseau, in his treatise on education :—

"If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a fiction ? Indeed, my friends, it bears not the mark of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it ; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and of the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Now, hear Tom Paine, whom my opponent eloquently eulogises. After ridiculing the account of Christ's birth, he says :—

"Nothing that is here said can imply even the most distant disrespect to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind. He called men to the practice of moral virtues, and the belief of one God. The great trait in his character is philanthropy."

(Time up. Dr. Berg sat down amid tremendous cheering.)



## REMARKS OF JOSEPH BARKER.

"He was a virtuous and amiable man," says Paine. And so, as far as I know, will unbelievers generally say. We ourselves would say, that the portrait of Christ, as given by the Evangelists; possesses many beautiful traits. But we doubt the perfection of the portrait, and we deny, at the same time, that the teachings of Jesus were all true and good, or that his arguments were always sound. My opponent professes next to give a quotation from Rousseau in praise of Jesus. If Rousseau published the quotation just quoted, as expressive of his own convictions, and not as a declaration of the opinions held by some character in a novel, why call him an Infidel? If he uttered them as his own, if he abode by them during life, without altering or withdrawing them, then he was a Christian, and no Infidel. If he held these views in early life, but afterwards changed his opinions, then there will probably be found some statements of his reasons for the change in other parts of his writings. In this case, the passage should not be quoted as the words of Rousseau the Infidel, but as the words of Rousseau the believer. In either case, the quotation is out of place. The truth is, the words quoted from Rousseau, are quoted from a novel. They are the words, not of Rousseau, but the words of one of the characters portrayed in the novel. To quote them as the words of an Infidel is ridiculous.

As to Paine, his writings show that he admired moral and intellectual excellence wherever found, that he studied with rapture the beauties and wonders of Nature and Art. He repeated with enthusiasm the touching poetry of the paraphrase of the 19th Psalm, "The spacious firmament on high," and he certainly did full justice to the character of Christ.

The Doctor says there were apochryphal books of Jeremiah and Enoch, and that Matthew referred to the former. What! did Matthew, an inspired man, quote an apochryphal book? There is no fuller proof, that Matthew, Enoch, and other New Testament writers, were erring men like ourselves, without supernatural inspiration, than the facts stated by Gausson, as quoted by my opponent. They were either imposed on by pious frauds, or they appealed to spurious writings for the purpose of deceiving others.

My opponent says I deal in glaring sophistries. When *we* meet with sophistries we expose them. We never *call* them sophistries, but *prove* them such. When people cry out sophistry, we may safely conclude that they have met with something that they feel to be unanswerable. We speak from experience. We have always found, that when our opponents find any arguments unanswerable, they call out "Sophistry! glaring sophistry!" and so pass on. I have seen this device employed so often, that now, when I find my opponents resorting to it, I invariably conclude that they feel themselves vanquished. I always regard it as a sort of a confession, on the part of my opponents, that they feel their case to be hopeless.

He says I took a *part* of his argument, and dealt with it as if it had been the whole. He says the point I referred to was but "one link in the chain." The truth is, I noticed a *number* of the links in his chain, and found them all defective. To make a good chain every

link must be good. If one link be bad, the chain is worthless. So with my opponent. He tried to make an argument out of a number of statements. I tested these statements, and found them good for nothing. There was not a sound one among them. I accordingly pronounced the argument unsound. The chain broke in my hands, and fell to pieces.

He next tried to help himself by a comparison, but that, too, failed him. If I should ever attempt to prove an animal a man, because it had two ears, I acknowledge that I should deserve to be laughed at, or pitied. But my opponent will not find me attempting anything so foolish. If, in attempting to prove an animal a man, I should point out nothing in the animal but what might be found in animals inferior to man, I should fail, as a matter of course. This was just what my opponent did, with regard to the Bible. He attempted to prove it divine, by reference to a number of qualities in the Book, all of which are to be found in purely human books. I showed this: and his arguments fell to the ground. My opponent's illustration is as absurd as his argument, and is calculated to excite a suspicion that he does not properly understand the true nature of an argument. I shall not call in question the depth, or the vast extent of his learning, after the proof he has given us of both, by the wonderful discovery that he has made, that there are other animals besides man that have got two ears; but I may, perhaps, be allowed to call in question the propriety and good taste of making so prodigal a display of his learning just at present; especially as learning is not always logic. I am glad to see, that in one particular, my opponent is improving. I refer to the use of foul names. It is true, he has not *given up* the use of foul names, but he shows that he is beginning to be ashamed of the practice; for instead of calling me names in English, he has begun to do it in Latin; a language that few understand. It is only right, however, that I should translate his Latin abuse. He says, "*Ex ore asinum*;" that is to say, "You may see that Barker is an ass, from his mouth."

Dr. BERG.—I said "*Ex aure*."

Mr. BARKER.—I thought you said "*ore*."

Dr. BERG.—No, "*aure*."

Mr. BARKER.—A great difference, truly! He did not say that you may know me to be an ass by my *mouth*, but by my *ears*. The one is as bad as the other. Both are false, and my opponent knows it. You may judge from the recklessness of his remarks on this subject, what credit is due to his statements on other subjects. If he will utter what he knows to be false on these matters, he is not to be trusted in in anything. (Hisses and applause. Some hisses came from the platform)

WM. D. BAKER, Esq., Chairman. There has been repeated disorder upon this stage, and I despair of seeing the Moderators succeed in preserving order in the audience, when the signal of the contrary is given from those who should set a better example. I have been privately appealed to, to do my duty. My only duty is to keep order upon the stage and keep silence, unless some question is referred to me by the Moderators. And I now wish it distinctly understood, that if there is any further disorder upon this stage, I am not to blame. (Cries of "good, good.")

Mr. BARKER.—The Doctor refers again to the punishment of children for sins of their parents. He says that Nature and Scripture teach the same doctrine on this subject. The truth is, the Scriptures teach opposite doctrines on this subject. While one passage says, "God visits the iniquities of the fathers upon the children," Ezekiel says, "This shall no more be a proverb in Israel,—‘The fathers have eaten sour grapes, and the children’s teeth are set on edge.’ The son shall *not* bear the iniquity of the father. The soul that sinneth, *it* shall die."

The natural laws, which cause the conduct of one man to influence the lot of others, even of babes unborn, bears no resemblance to the deeds of revenge attributed to God in the Bible. There is beneficence in the laws of Nature ; but none in the vengeful butcheries charged on God in the Bible. And we can see good reasons why the laws of Nature should be fixed, unvarying. If they were changeable, we should never know what to expect. We should be at a loss how to regulate our own conduct. The world would be all confusion. The race of man would perish. As things are, we can calculate the results of our actions. We know what deeds will cause pain or injury : we know what will yield us pleasure or profit. We have no excuse for wrong doing, when we know it will injure both ourselves and others: we have no excuse for neglecting to do right, when we see how it will benefit both ourselves and our fellows. There is wisdom and goodness in Nature’s laws ; in many of the deeds attributed to God in the Bible, there is neither.

The doctrine, that God has cursed all the human race for the sin of one individual,—the doctrine of the Bible, avowed in its most revolting form by my opponent, that God has linked the misery, the present and eternal misery of mankind, with the one transgression of Adam,—the doctrine that God has condemned the majority of mankind to guilt and misery here, and to eternal and unutterable torments in fire and brimstone in hell, is the greatest blasphemy that tongue can utter. No one, either on earth or in hell, whether man or devil, however malignant or wicked he may be, could ever invent a blacker or more frightful blasphemy.

He says a father may punish a child, and that unless atonement is made for the child, the father might continue the punishment eternally. We answer, there is no such fathers on earth. If my son got into wrong ways, I would try to bring him back ; and if I failed, I would give him up, with tears. I certainly would not try to lengthen out his life for ever, that I might eternally torment him. The cruellest father on earth would not. My opponent’s doctrine makes God worse than it is possible for the cruellest man on earth to be.

But why does not our God suspend the laws of physiology, to prevent the drunkard’s sin from injuring his offspring ? We do not believe in any power to alter or improve the laws of Nature. The Bible represents God as letting the children of Amalek escape for four hundred years, and then rising to vengeance to cut off the whole race. There is nothing at all resembling this in Nature.

I have said that the tendency of the Scriptures, when accepted as Divine, is bad—facts prove it to be so. Every believer who is guilty of adultery or polygamy, flies for shelter to the Bible. The Latter-Day Saints justify polygamy, on the ground of the example of the



Patriarchs, and of David, and of Solomon, the wisest of men. I was reading, some time ago, a Presbyterian paper, which declared there were some sins at which God would never connive, and others, which he would, in certain circumstances, tolerate. He would not connive at idolatry, the paper said, in any case; but that he would at polygamy, concubinage and slavery! Hence the paper argued, that idolatry was inconsistent with a state of grace, but that polygamy, harlotry and slaveholding, the sum of *all* villainies, were not. And believers are right, if the Bible is right. And yet these men cast the first stone at Infidels for immorality! There is no book, in the whole circle of literature, portions of which encourage licentiousness more plainly than the Old Testament Scriptures, and there is no form of licentiousness so gross, so extravagant, so boundless, which it does not encourage. (Sensation.)

My opponent refers again to the discrepancies in the Bible. He says some of them are trifling. What would he say of them if he found them in the Mormon Bible? I have no doubt, that if my opponent could find as many and as glaring ones in the Mormon Bible, he would regard them as triumphant demonstrations that that book was an imposture and fraud.

The Doctor speaks of Christ's character as one of unexampled moral grandeur, as one exhibiting a combination of many good qualities, apparently opposite. Where does my opponent find the proof, that this wonderful combination of good qualities met in Jesus? In the Gospels, he says. But the Gospels do not give the same character of Jesus that my opponent does. Besides, where is the proof that the Gospels give the *true* character of Christ? The truth of the Gospel story has not yet been proved. That Jesus was a sane, good man, we do not question; but that the accounts given of him in the Gospels are correct, we do not believe. They cannot all be true. They contradict each other. The Gospels give us two or three Christs: or two or three different and irreconcilable representations of Christ.

We are told that Christ was unconcerned about his fame; yet we read that he inquired privately, with apparent anxiety, of his disciples, what men said of him.

He prayed for his murderers! But did no one else ever do so? We read of cases in which good men forgive their enemies, and did good for evil, long before the Christian era.

The Doctor tells us the rocks were rent at the time of his death on the cross. Why take this for granted? Why not prove it? He *cannot* prove those things. There is no proof of them. In fact, there is no proof that the Evangelists were the authors of the narratives which are called by their names. There is proof, rather, that they were compiled by others, and afterwards put under their names by ignorant or fraudulent men. There are chronological marks about some of them, which show that they were not written by eye-witnesses, but made up from floating traditions. Hence the incongruities and uncertainties of the record.

But Christ's character, as given in the Gospels, is perfect. We think otherwise. There are sayings put into his mouth by the Evangelists,—sayings to his mother and others,—which a perfect man would not have uttered. And actions are recorded of him, which a perfect man would not have done.

My opponent should proceed more logically on a matter of such importance. He should *prove* every point as he goes along. He should tell us what goes to *make up* a perfect character. He should prove his list and arrangement of virtues is complete; that his idea of perfection is the true idea. When he talks of the symmetry, consistency and elevation of Christ's character, as given in the Gospels, he should quote passages in proof of every thing, show that there are no passages which contradict those he quotes, or defy us to produce such. He should then show that no one, without superhuman power, could draw a picture of perfect moral excellence. In order to do this, he should show that the character of Christ had not been portrayed without supernatural aid. He should show that no character given in the ancient or modern writings of the heathen is perfect. He should show that the powers of man are not equal to the task of imagining or painting a perfect moral character. He should then tell us where he got his standard of perfection, by which to measure or test the character given of Jesus in the Gospels. If he has himself got a standard of perfect character, independent of the Bible, he upsets his own theory. If he has not, he upsets it. For how can he ascertain that the character given of Jesus in the Gospels is perfect, if he has no measure, test, or standard of perfection, outside the Gospels, with which to compare it?

My opponent talks as if he thought himself proving something, when, in truth, he has not even prepared the way for proving any thing. His work is yet to begin. But we will return to his speech.

What proof did he give us, that the character given of Christ in the New Testament is his *true* character? None.

What proof can he give, that the character of Christ, as given in the Gospels, is a genuine, real, true character of any one? None.

It was drawn by people well acquainted with him.

Where is the proof?

But suppose it was, do people well acquainted with public characters, all picture them truly? By no means. Does not prejudice or passion, love or reverence, often cause them to exaggerate? Is it not common with people to think more highly of their friends and benefactors than they ought to think? Does not affection often blind people to the faults or failings of their friends, and throw a more than natural radiance about their virtues and excellencies? It does. Might it not be so in the case of Jesus and his friends? Where is the proof that it was not? But further, where is the proof that the portrait, given us of Jesus in the Gospels, was drawn by persons acquainted with him? There is no such proof. There is proof to the contrary.

But the character of Jesus is so much above all that could be imagined in such a dark and vicious age, that it is impossible any one could have *feigned* it, or painted it from fancy.

Has my opponent, then, found out how far the powers of fancy can go? The truth is, nothing is more common than for genius to imagine and to picture forms and characters more beautiful than reality. The painter, the sculptor, and the poet, all give us forms and characters more beautiful and more perfect, than the real forms and characters in the world around them.

Biographers and historians do the same. So far from it being

*difficult* to do so, it is difficult *not* to do so. It is a common complaint, that writers of lives make the men they write about into angels. They drop their faults, and multiply and magnify their virtues. They act on the principle of saying nothing but good of the dead. The writers of Wesley's life say nothing of his foolish conduct towards his wife. The Quaker editors of George Fox's life, leave out such passages as appear likely to lower him in the estimation of their readers. Our love often blinds us to the faults or failings of our friends, even while they are living, but how much more powerfully does affection operate in this way when our friends are dead !

Men are always imagining persons and things, and states of society, better or more perfect than they really exist. The earth never saw a golden age, yet poets have often painted it. There are no real Utopias on the earth, but there are many such places in books. There are no winged angels, perhaps, either on earth or in heaven, yet there are many to be seen in pictures.

There is scarcely a poem, a biography, a history, a novel, a romance, or a picture gallery, which does not present fairer, more perfect, more beautiful characters or forms, than are met with in the world of realities.

Cannot *malice* paint a man *black*er than he is ? Of course it can. It can turn a poor creature, however innocent, into a devil. And cannot love and gratitude paint a man fairer than he is ? Of course it can. It can turn the most homely creature into an angel. And who will prove that it might not be so in the case of Jesus and the Evangelists ?

But remember, says our opponent, the character of Jesus was drawn in a most dark and depraved age. But we happen to know better. The age in which Jesus is said to have appeared, was more than usually enlightened, and could boast of much superior virtue. You need only to look into Roman and Grecian history to see this.

Besides, the beautiful portraits and exalted sentiments of superior men of preceding ages had been presented, and the moral portrait painter of that age had access to them. There were the beautiful sentiments of poets and prophets—the exquisite portrait of the Patriarch Job, in the 19th and 31st chapters of the book that bears his name, and the unsurpassed expressions of moral truth, in chapter sixth of the book of Micah, and elsewhere.

The facts that present themselves in refutation of the assertions of my opponent, are innumerable. But it is a waste of time to dwell on this point. It will be soon enough to deal with the arguments of my opponent, when he has been so good as to bring them forward.

The Doctor says the Jews were expecting a temporal prince as their Messiah, who was to raise their nation to dominion and glory ; while Jesus spoke only of spiritual dominion, and glory and blessedness in heaven, and promised his disciples only poverty, reproach, persecution, and death. My opponent is greatly mistaken. According to the Gospels, Jesus spoke of himself, at times, exactly as a temporal prince, and promised his followers wealth, and honours, and dominion here on earth.

The Doctor will not deny that the disciples *expected* Jesus to set up an earthly kingdom, I suppose. He will not deny that they quarrelled among themselves about the highest places in his kingdom !



He will remember what two of them said to him, according to the story : " We trusted it was he that should deliver Israel, but now our hopes are blighted." I suppose he remembers the question his disciples are said to have put to him before he was finally parted from them : " Lord, wilt thou at this time restore the kingdom to Israel ?" And finally, I suppose, he will remember it is said, that when he parted from them, some of his attendants cheered the disappointed office hunters with the assurance that their friend would come again, as they had seen him go away, and that he is aware that the hope of his speedy return was the great support of the early church.

And now for the words of Jesus himself, as attributed to him in the Gospels.

1. In Matthew 6 : 33, he tells them that if they will seek the Kingdom of God and its prosperity, all other things needed shall be added to them.

In Mark 10 : 29, 30, he says :—

" Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come, eternal life."

In Matthew 19 : 28, he says :—

" And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Not a statement, then, of my opponent, will bear investigation. He errs on every point.

But now let us take a somewhat *different* view of the subject. He says the New Testament is divine. We ask for proof, and he gives us, instead, a number of random assertions, not one of which will bear examination. If he gives authorities, they fail him. If he refer to the Gospels, they contradict him. He fails at every turn. (*Time expired.* Sensation.)

## REMARKS OF REV. DR. BERG.

(Applause.) When I said *Ex aure asinum*, I did not mean to say that my opponent was an ass, but that his arguments were foolish ; so that his eloquent denunciation of personal attacks does not apply. I would advise him, however, when next he has occasion to use the Latin language, to better understand its drift. My time was up just as I introduced Paine as a witness to the high moral character of Christ. But my opponent denies Paine. I took it for granted that they stood in the same catalogue, but it seems not. My opponent stands alone. He is the only one among Infidels, I have ever heard of, who has no word of commendation for the character of Christ ; who thinks that character worthy of no love or veneration. He over-tops them all, and on that bad eminence I leave him.

MR. BARKER.—I did not say the character of Christ was unworthy of veneration. I believe it was worthy of reverence.

DR. BERG.—Did he not attempt to impair the hold which that character has upon every Christian ? (Applause.) All other Infidels

concede that he was a good man. Will a good man lie? No. Then Christ spoke truth, and when he claims to be the Son of God, to work miracles, to save sinner, he claims no more than what belongs to him. Who will call him good, if, under the guise of seeming virtue, he was all his life endeavouring to establish a fable? Would not this have been hypocrisy? But, by the concession of my opponent's predecessors in the warfare against Christ, it is admitted that he was entitled to the reverence of mankind. They admit his truth, his goodness; they must admit his claims, and thus they are pinned to the wall by the point of their own sword. What has Christ claimed?

1. He claimed to be a perfect teacher.
2. He claimed to set a perfect example; to be a model man of the race.
3. He claimed to be a perfectly sinless being.
4. He claimed that all men should love and obey him.
5. He claimed to work miracles, as no other man ever did.
6. He claimed that in him all the prophecies of the Old Testament, respecting the Messiah, were fulfilled.
7. He claimed that he would ascend to the right hand of God.
9. He claimed that, as the Lord of heaven and earth, he would administer the government of the world.
10. He claimed that, as the final Judge of quick and dead, he would re-visit this world in power and great glory, and mete out the awards of eternity to all men—an eternal heaven to his friends, and an endless hell to his foes.

Let him now escape, if possible. He must either denounce Christ as an imposter, and retract the admission he has just made; or denounce his own attacks upon His character as slanders the most base, originating with the father of lies. (Applause.) Let him choose which horn of this dilemma he will take. Let my opponent answer. How could a good man devote his life to uphold a moral government which my opponent stigmatizes as unjust? How could a good man *pretend* to work miracles; to be the central object and end of all the prophecies? Now, this whole thing hinges upon the single question, Was Christ sincere? If he was, and all these claims were not well founded, then with all reverence be it spoken, he was a deluded fanatic. If he was not sincere, his enemies are right in calling him a deceiver and impostor. If he was sincere, a wilder hallucination is inconceivable. Think of all these claims! Think of Christ proclaiming himself as the light of the world, and the author of a new life to his followers! Think of him offering to satisfy the longings of the soul after immortality, calling aloud, "If any man thirst, let him come unto me and drink!" Think of him claiming to be one with God, and that all petitions addressed to him by his disciples should be granted. Think of the prediction of his death and resurrection; and then tell me if Christ was a sincere, deluded man. Where, in all the wildest vagaries of human insanity, can ought be found that can furnish a parallel to this? The very idea that Christ intended to deceive, is blasphemous. But this he must assert, as I have shown, or else abandon his position. If he does assert it, will not every principle of humanity rise up in arms against the blasphemy? (General Applause.) Strike down the image of Christ, and you destroy all future possibility of faith in any indication of goodness. You may

fill the air with pestilence, disrobe the sun of his beams, and the calamity may be borne ; but, oh ! if you quench the light of Christ's virtue, you take from us the life of life itself ! (Renewed Applause.)

I know that nothing is too sacred for an Infidel to asperse ; I know that they are prepared for any atrocity ; but I would admonish my opponent, in advance, to beware how he heaps obloquy upon the blessed name of our King, Jehovah-Jesus, lest he who holds the breath of man in his control, should let him know that there is a God in heaven, and cause his blasphemies to freeze upon his lips. (Great applause.)

I proceed now to the consideration of the external evidences of the divine origin of the Bible.

The great central object of the whole book, to which all parts of it point with unerring sagacity, is, Christ. Of Him the New Testament is written ; to Him the prophecies of the Old Testament point. In taking up the subject of the prophecies, I intend to confine myself to about one hundred, all of which refer directly to Christ, and all of which were literally fulfilled, in His birth and mission upon earth. But, before proceeding to the argument from prophecy, let me define the term. By a prophecy, we mean the statement of some future contingent event ; in other words, such a manifestation of knowledge as must be beyond any human sagacity, and must necessarily imply an extraordinary revelation. Now, here we have prophecies given one thousand years beforehand concerning Christ, giving time, and place, and date, with most minute particularity. My opponent may tell of his apparent contradictions, and his solecisms, but if we find the prophecies fulfilled in the New Testament in Christ, the conclusion is irresistible, that all my opponent's string of objections is nothing but a rope of sand, which the wind will scatter. (Applause.)

God himself uses this very argument. Read from Isaiah 41 : 22 :—

"Let them bring them forth, and show us what shall happen ; let them show the former things what they be, that we may consider them, and know the latter end of them : or declare us things for to come."

Can Infidels do this ? Let them try. The challenge continues :—

"Show the things that are to come hereafter, that we may know that ye are gods : yea, do good, or do evil, that we may be dismayed, and behold it together." Verse 23.

Why is not this challenge accepted ? We have the reason in the 24th verse ; and let Infidels mark well its pungency :—

"Behold, ye are of nothing, and your work of nought ; an abomination is he that chooseth you."

Turn now to the prediction of the coming of Christ, immediately following :—

"I have raised up one from the north, and he shall come ; from the rising of the sun shall he call upon my name ; and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know ? and before time, that we may say, He is righteous ? Yea, there is none that sheweth ; yea, there is none that declareth ; yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them ; and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man ; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity ; their works are nothing ; their molten images are wind and confusion."—Verses 25—29.



My opponent talks of the oracles of the heathen as an offset to these prophecies. But I defy him, in all the divinations of Pagan oracles, to find a single parallel. They were destitute of dignity and importance; they had no connection with each other; they related to no one object of central interest, and seldom, if ever, looked into times remote from their own. There is not a single token to show them genuine; not a single fulfilment of one of them given; not an argument that can be brought to save them from the condemnation they have obtained. But all the Bible prophecies centre in Christ alone—in one person. The central object to which they all point is, that Christ whom Christians adore.

Throughout the Patriarchal, the Jewish, and Christian dispensations, they concur in a harmony and uniformity clearly revealing their divine origin. The whole range of prophecy is of prodigious extent. It begins with the history of the fall of man, and ends with the consummation of all things. It was uniformly carried on in the line of one people, separated from the rest of the world, and made the repository of the divine oracles, and it centres in one glorious Person, who, though spoken of as "the seed of the woman," and the Son of man," is still represented as superior to angels and men—as far above all principality and power, as the heir of all things by whom Jehovah made the worlds—as the Son of God, equal with God, the express image of His person, and brightness of the Father's glory, one in essence, distinct in person, and, with the ever-blessed Spirit, constituting the Triune God, who is over all, blessed for evermore. Of such transcendent dignity is Jesus Christ possessed.

I proceed now to offer, hurriedly, a series of prophecies, all of which met their fulfilment in our Divine Redeemer. It was predicted that Messiah should come. Four thousand years afterwards, he did come. In ancient times, there were four monarchies in immediate succession; each one more glorious than its predecessor. It was foretold that Messiah should be born under the last. He was born under the Roman Empire. It was predicted that he should come to the second temple. He did come to the temple, and preached in it. It was predicted that he should come before the sceptre departed from Judah. In the very year of his birth, the Jews were taxed by Cæsar, as a sign that the national independence had passed away for ever. (*Time up.* General applause. The large audience then quietly dispersed.)

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## SEVENTH EVENING.

### REMARKS OF JOSEPH BARKER.

It may be well, before we proceed with the discussion, to review the ground we have gone over. My opponent undertook to prove, first, that the Bible is divinely inspired. He was to give us, first, *internal* evidence; secondly, *external* evidence of this. Whether he has done so, you are to judge. I do not, myself, recollect any proof he has given of either kind. He has not even told us what consti-

tutes internal or external evidence. He has given us many assertions, but I cannot see that all he has said furnishes materials to make an argument. However, I will not dwell on this.

I undertook to show that the Bible is not divinely inspired, in the Orthodox sense. The Orthodox definition of divine inspiration is, such divine aid as preserves the writers from error or mistake. To prove, then, that a book contains errors or mistakes, is to prove that it is not divinely inspired. I have proved that the Bible contains errors, and that it abounds in them. I have proved that it contains contradictions,—contradictions about God, about duty, about matters of fact; gross, palpable contradictions.

I have proved that it contains errors in Geology, Astronomy, Meteorology, Botany, Zoology, Biography, and on every other great subject on which it treats.

I have proved that it teaches a false and blasphemous theology, and a low, a sensual, and a savage morality. In other words, I have proved that portions of the book teach the most blasphemous and immoral doctrines that ignorance or depravity could imagine. I have shown that in no book can more decisive traces of a human origin be found, than in the Bible. I have shown that the book not only contains no internal evidence of a divine origin, but all possible evidence to the contrary.

We have shown that there is no external evidence of the superhuman origin of the Bible. There cannot be external evidence of the divine origin of a book which abounds in contradictions. What is called external evidence, I have shown to be mere hearsay,—hearsay of the most unworthy kind,—the testimony of convicted, of avowed, of systematic, wholesale deceivers—deceivers on principle.

I am not aware that my opponent has detected me in one error, answered one of my objections, or refuted one of my arguments. Nor am I aware that I have allowed anything put forward as an argument, or as part of an argument, to pass unanswered. So far, we have made good our principles. We now proceed with the discussion. I was replying to the speech of my opponent.

You heard from my opponent, that Paine regarded Jesus as a virtuous and benevolent man, and the morality he taught as amiable and good. If you were to read his writings, you would find many other good things there. The priests are afraid of the people reading them, lest they should be converted by their sound sense and powerful argument. The reason why they call him a drunkard, is not because he was one, but to prevent men from reading his writings.

One word more in regard to Paine's character. Does my opponent think that to prove Paine a drunken profligate would be to prove the Bible divine, or our views of the Bible erroneous? If so, he must think that to prove a professor or a minister of Christianity a drunkard or a debauchee, would be to prove the Bible false. And what would be the result then? We should have proofs by hundreds of thousands. All we should have to do, in that case, would be to name Bishop such a one, or Elder such a one, or Brother such a one, and the doctrine of Bible inspiration would be overthrown. One of the most drunken and licentious classes of men in England, if not the *most* drunken is the Methodist priesthood. You know the opinion entertained by Protestants of the *Catholic* priesthood. Bad as it is, it *has* been, if

it is not even now, too true. Jesus, according to the Gospel, spoke of the clergy as whited sepulchres, *fair* outwardly, but inwardly full of all uncleanness. The same is true of the clergy now, we imagine. But does this prove the Bible merely human? It does not.

A word about drunkenness. The Bible gives people liberty to use wine and strong drink; and we know how the use of such drinks generates the appetite that leads to drunkenness. One passage even says:—"Give strong drink unto him that is ready to perish, and wine to him that is of heavy heart. Let him drink and forget his poverty, and remember his misery no more." (Prov. 2 : 6, 7.) And a man must drink very freely to do that. Another passage represents Jesus as making wine for a marriage feast. The guests had finished what had been provided by the host, and Jesus, according to the story, made—how much do you think?—about one hundred and thirty gallons. This, supposing the number of guest to have been about twenty, would be six gallons apiece. (Hisses. Laughter. Cries of "Oh! Oh!") A liberal supply for men who had already drunk what the host had provided.

Another passage says: "Drink no longer water, but use a little wine for thy stomach's sake, and thy frequent infirmities." Is it to be wondered at, that lovers of the Bible so often are lovers also of the bottle, and slaves to intemperance? Those passages are among the strongholds of the drinking system; and will be so, so long as the Bible is regarded as divine.

Now, look at *Nature* as a guide in this matter. She utters her most urgent protests against its use. The taste, the stomach, the brain, the nerves, the muscles, all cry out against it. The burning throat, the aching head, the heavy eye, the reeling brain, the subsequent depression of feelings, all are God's voice speaking in man's nature against the use of the destructive drink. Let men's attention be called to the voice of Nature or of God; let their minds be enlightened with respect to the fearful ravages intoxicating drinks make when taken into the system, and the use, the sale, the manufacture of the drink will cease through all the abodes of man. *Our* law, the law of our nature, and the laws of Nature generally, go unchangeably and for ever against intoxicating drinks; and *no* man can name any excuse for either drunkenness or moderate drinking, who is acquainted with them.

I grant, portions of the Bible speak against drunkenness; But it does not say what drunkenness is. (Hisses. Laughter. Cries of "Oh!") It gives no rule by which a man may know when he is drunk. (Hisses.) It allows people to *use* the drink in undefinable quantities, and drunkenness naturally follows. *Our* law is against the use of the bewitching and destructive article altogether. A believer, therefore, in *natural* law, is most *inconsistent*, if he drinks.

But let us not be understood as allowing the charges made against Mr. Paine. In Paine's day, almost all drunk. Paine was not an exception. But he appears to have been more temperate than his neighbours, as unbelievers generally are. (Hisses and applause.)

The Doctor says, I traduce the character of Christ. I do not. To speak of a good man as imperfect, is not to traduce.

But I speak of it as not worthy of the reverence of mankind. I do not. The character of every good man, and especially of every



brave reformer and philanthropist, is worthy of reverence, even if it should not be free from imperfections.

He says, if Christ was a good man, he must have spoken the truth on all occasions, and the claims he put forth must have been valid.

1. It does not follow. Good men may err.

2. Besides, there is no proof, that Jesus spoke all that the Gospels represent him as speaking. There is no proof to the contrary.

3. Apply the Doctor's reasoning to the case of Swedenborg. We have the fullest evidence that he was a good man. He was, besides, a philosopher. Yet the Doctor does not allow his claims. He claimed to be inspired. He believed that God had granted him innumerable revelations. His revelations, too, were of a pure and benevolent tendency. He even foretold future events, if testimony is worthy of any credit, and read men's hearts. He knew what was taking place in distant lands, at the moment it was taking place. There were none of the common indications of insanity about him, but marks of the highest intelligence, purity, disinterestedness, philanthropy, and even piety. For he was a Christian, though a philosopher. All this is attested in a manner in which the Gospel story is not attested. Yet we do not admit his claims. We believe he was in error, to some extent. There were laws of Nature at work in his case which he did not fully understand. His belief is supernaturalism, his erroneous Christian philosophy, led him to misinterpret his experience, and to put forth claims in behalf of his doctrines which were not valid. It has been so with thousands. It might be so with some of the founders of Christianity. But in *there* case, we do not *know* what claims they put forth. In the case of Swedenborg, we do.

The Doctor says, Jesus claimed to be a sinless being, a perfect teacher, a perfect example, entitled to universal obedience, a worker of miracles, such as no other man ever worked, &c. We ask, 1. Where is the proof that he put forth those claims? The Gospels say so. But where is the proof that the Gospels are strictly true? Where is the proof that the writers of the Gospels *knew* the truth on the subjects on which they wrote? 2. Where is the proof that they were faithful witnesses? 3. Where is the proof that the Gospels have come down to us uncorrupted? There is no proof of *any* of these points. There is no proof to the contrary. There are *no* good grounds for the common belief; there are the strongest reasons for rejecting it; reasons literally innumerable.

I must either denounce Jesus as an enthusiast or impostor, says the Doctor, or acknowledge him a Divine and supernatural personage.

Not at all. It is only necessary to suppose that he was a good, kind man, a preacher of righteousness, to the best of his knowledge, and a friend and benefactor of the poor, and all the rest can be accounted for, without difficulty. We know how churches magnify and glorify their founders,—how rapidly fabulous stories spring up about popular leaders, even while they live, and how much more rapidly they multiply and gather round the memories of the good and great when they are dead. A thousand stories of miracles are in circulation respecting Father Matthew; and the number may be doubled after his death. Stories of miraculous works are to be found in the Lives of Wesley, Bramwell, and other Methodist ministers. These miraculous stories sprung up more rapidly formerly, and multiplied

much faster. It was so in every country of antiquity. All the great men were miracle-workers, in the estimation of the masses. The early histories of Greece and Rome are full of the miraculous stories. So are the ancient writings of other nations. In earliest ages, men made their benefactors into Gods. In latter times, they were content with making them into *sons* of God. Miraculous powers and supernatural gifts were ascribed to them. Days were set apart for their worship, and priesthoods established to attend to their interests.

All these things could take place in times of ignorance and credulity, without fraud, or with comparatively little fraud. So it might be with Jesus. It was enough, that he was a good man and a reformer; a friend of freedom and a friend of man; an enemy of the priests and sectarians of his day, and a stern denouncer of their false theology, their vicious morality, and their deceitful, selfish, and intolerant doings. The love and admiration of his followers, without any ill design, would make him first a prophet, then a worker of miracles, then a being of supernatural origin, or son of God, and even God himself. It was as natural for the love and admiration of his friends to make him a God, as for the hate and rage of the priests and sectarians to make him a devil. Both were natural.

When once exalted, all the rich sayings afloat in society, and all the best maxims of antiquity, would be attributed to him, and mixed with the traditions of his own sayings. Tales of miracles would grow as rapidly and as plenteously as flowers in spring. Those tales of miracles and traditions of his sayings, would in time be written down. The writers might be no cheats. They might be as firm believers in the traditions of the churches which they collected, as the churches themselves. One writer would copy another, making such alterations as tradition or his own conjectures might seem to require. The plain matter-of-fact writers would compose such books as those of Matthew and Mark. The more imaginative, would colour his narrative, and give us such a story as that ascribed to Luke; while the dreamy, poetical, transcendental philosopher, would produce such a gospel as that of John.

Mark, we do not say the canonical Gospels *were* produced in this way, though we are inclined to believe they were; but only that they might be thus produced. The facts we have given, show that the representations of Jesus, of his sayings and doings, found in the Gospels, might all be accounted for, without either supposing that Jesus was a fanatic, or an impostor; I am sorry the time is so short, or I could give a thousand facts, (hisses and contemptuous laughter,) both from ancient and from modern writers, as well as from the experience and observations of living witnesses, in confirmation of this view of the case.

But how came the Gospels to bear the names of Apostles of Jesus, if they were not composed by them? We answer, how came the Apostles' creed, the Apostolical constitutions, the apocryphal gospels and epistles to be called after the Apostles? We answer:—

1. Books often get the names of men who are not their authors, where there is no intentional fraud. It was thus in ancient times, especially. But,—

2. At a very early period, fraud began to be practised in the church, and that on a very large scale. Men wrote books without end, and

gave them out as the works of Jesus, Thomas, Nicodemus, or any one whose name was in high esteem. Hence, a great number of Gospels appeared, and still a greater number of Epistles. Those pious frauds increased with amazing rapidity. Falsehood was held to be lawful, if it tended to the praise and glory of God. To prove this, I need only quote another passage from Mosheim. He says: (Here Mr. Barker's time expired.)

## REMARKS OF REV. DR. BERG.

I am anxious to proceed in the positive argument, as the time is urgent, but my opponent seeks to cover the real point at issue with such a web of perversion, that I must needs brush it away. It is evident that he begins to find that his reckless assertions and bold blasphemies are not enough to make us attach importance to discrepancies which it requires only a little candour to reconcile. In the revelation of his will to man, God made use of men as his instruments, but he did not necessarily change their fallible nature. The prophets and evangelists knew the great truth they were charged to communicate; they communicated that, and circumstantial variations are no objections to the substantial truth of their narrative. Thus, one passage states that Judas bought the field, and another that the priests bought it; but such circumstantial discrepancies occur in the ordinary life of men. My opponent, with his usual unfairness, substitutes another question for the real one. The real question is, was the field purchased with Judas's money? The case is wholly different from the murder case supposed by my opponent. Let us examine the three witnesses. Matthew, who was an honest man, and had abandoned a lucrative business to follow Christ, first testifies. What does he say? Was the field bought? Yes. "And they (the chief priests) took council, and bought with them the potter's field, to bury strangers in." What says Luke? His testimony is given in the first chapter of Acts:—"Now, this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Now let me ask my opponent if, in the ordinary transactions of life, property is bought with a man's money, he is not said to buy it; Is a man a liar for saying he has bought a horse, when some friend or agent bought it for him? The field was bought by the chief priests, but it was bought with Judas's money. The two witnesses state the same fact, with circumstantial variation. The third witness, Zechariah, says he himself bought it. "And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them unto the potter, in the house of the Lord." Zechariah 11: 13.

Here is a clear and distinct prophetic enunciation of the fact, four hundred years before it occurred, that the Lord was to be sold for thirty pieces of silver, paid as the price of his blood. Was ever the fallacy of Infidel blasphemy so glaringly apparent. (Applause.) The Bible, itself, furnishes unanswerable arguments to his wretched quibbles and contemptible sophistry. And so, when in one place, it is said that God tempted David, and, in another, that Satan tempted him, there is on substantial contradiction; all that is needed to understand the



sage, is a little candour. David was lifted up by national pride to number the people. He was led away of his own lusts and enticed. Does not James tell us, "Let no man say when he is tempted, I am tempted of God." ? And so, to my opponent's objection, I answer that Satan stirred up David, but that he was permitted to do so ; and, in ordinary language, God is said to do what he permits. So my opponent's argument is scattered, as wind blows the smoke from the diamond. This may not satisfy my opponent, but it will satisfy any one but he who is determined not to believe. (Applause.)

My opponent speaks again of the foul names which I have called him. I answer, that if the Bible calls certain things blasphemy, I must use the term, (applause); and if he should undertake again to translate Latin, I must express the hope that he will show some acquaintance with the real drift of the language. As to his attack on the ministry, I should be mortified if a single word of commendation had been bestowed on them from the lips which aspersed the blessed Saviour. I know that they are not perfect, but I should be sorry if one who spends his time in traducing our Master should exempt ministers from blame. (Applause.) It would be evidence that we did not resemble our Blessed Master ; if he was called Devil, and Beelzebub, the Prince of Devils, what must his servants expect ? Our office is that of ambassadors of Christ, and it is our lot to be often called upon to answer these stereotyped calumnies. He speaks of sordid motives. To this I might make a rejoinder which would make even his boasted equanimity fail, but I can afford to be generous. The pulpit of this country is filled by men of talent, learning and labouriousness, equal to what is displayed in any other profession, What lawyer, or physician, would be content with the average stipend of the clergy ? That average in the United States is about 400 dollars per annum. (Applause.) What man in any other profession would think that sufficient pay ? Sirs, I tell you, if temporal emolument, honour and dollars, were the sole inducements to enter this profession, there is not a man deserving the name of minister who would not be as great a fool as any Atheist that ever lived, if he did not abandon his calling on the spot ! (Applause.) But we look to eternity. We believe that this book is an authentic revelation. We know it is the word of God, and if, by the blessing of God, we can be instrumental in leading men to Christ, we are repaid ; this is our joy and crown of rejoicing ! (Applause.) Reproach, contempt, persecution, calumnies, and the intrinsic difficulties of our profession ; distress, poverty, sometimes ingratitude incident to our calling, are honours which we wear thankfully. The Infidels say that we want the fleece of the flock ! The Infidels say that Christ means us when he says, "Beware of false prophets, who come in sheep's clothing, but inwardly they are ravening wolves." These words go like drawn swords to the heart of the Infidel. (Tremendous applause.)

Who are these wolves in sheep's clothing ? Who, but the men who talk of Liberty, Equality, Fraternity, when in their very souls they know, and when the very language of my opponent shows that he regards us as oppressors, who are to be put down, had they the power. He and his associates would silence the voice of the pulpit, and hurl every minister of the Gospel into the lowest dungeons of oppression and contempt, if they did not consign them to the gallows

or the lamp post, as in those palmy days when Infidel republicans bathed their swords in the heart's blood of all who would not pronounce their infernal Shibboleth. An Infidel, not one hundred yards from where I stand, was heard to declare recently, on a public occasion, that the Reign of Terror was a reign of terror only to priests and kings, but a reign of peace for the people. Is this the heaven they promise us, when they get their much-talked-of ascendancy? Once, in the cities of France, God did in judgment let loose the passions of Atheistic despisers of his truth, that they might scourge with scorpions the nation that had despised his covenant. Your Infidel reformers are the ravening wolves in sheep's clothing. Beware of them! They come with honeyed words to tell you that they are slandered when the right of the people to rule is questioned. They are the friends of the dear people, and such were Robespierre and Danton and Marat, until the dear people, or what was left of them, paid back the debt of charity, and sent the bloody instruments of wrath to plague their abhorred inventors.

He would have you believe that Infidels are the true republicans: but what kind of a republic is that, whose laws rest merely on human authority? on human authority, too, in its most degraded forms. He finds no fault with us, so far as we advocate moral reforms, but our conservatism he cannot endure. I thank him for that statement. Our conservatism is one of the bulwarks of the land. It has contributed, with the conservative statemanship of the purest statesmen in the country, to save the United States from the horrors of Infidel radical treason, with its long train of internecine and servile conflicts and carnage.

Every true patriot will join in the prayer, that the pulpit may be preserved from Infidel contamination, (applause,) Infidel machinations, and Infidel mercies.

My opponent thought fit to take to himself what I said of the tendency of Infidelity to immorality. My remarks had nothing to do with his personal character. If I should indulge in such remarks, I should wrong myself; but I did mean to say, that the tendency of Infidelity is to unbounded licentiousness. This he has not answered, and dares not approach. (Applause.) But I find that he has not yet done with the ark. (Laughter, and cries of "O, that ark!") He is not satisfied that the persons on board could have attended to sixty-six animals in a second. Ridiculous perversion! In his random estimate of Hitchcock, he seems to take him without the proof he requires for the Bible. (Applause.) If he had one-half the faith in the Bible that he has in Hitchcock, he would at once abandon his Infidelity. (Applause.) I have shown to you, by quoting Buffon, that there were only between two hundred and two hundred and fifty different genera of animals, and it is not to be expected that Noah would act according to the modern divisions in zoology. Noah had no opportunity to consult Hitchcock. (Laughter.) Everybody knows, that of monkeys, there is an interminable variety; but only two or three original types. Taking my opponent's estimate of the number, there are one hundred and twenty thousand different kinds of insects. How long do you think it would take Mrs. Noah to clean after them? (Laughter, loud and renewed cheering.) Then there are at least one thousand mammalia—well, the whale is counted

among these. And how many whales do you think Noah had in his ark? (Great laughter.) I will settle this matter of Noah—let my opponent laugh at it, as Noah's contemporaries did before him, but I will make him drop it, or send it to keep company with Solomon's seven hundred wives and three hundred concubines. (Great laughter.) The ark was four hundred and fifty feet long, seventy-five wide, and forty-five high, at the lowest estimate, and it was divided into three stories, of fifteen feet each. But at another estimate it would be nine times as large as this hall, three and three-fourths its width, and fifteen feet high in each story, from the floor to the ceiling. If it was not big enough to hold all the different animals, even including the one hundred and twenty thousand insects, Noah was not so wise a man, nor as good a carpenter, as he has been taken to be. Then, as to elephants, would he not take care to economise space by selecting young ones? In this hall, there are two thousand two hundred people, and if men occupied only the same space in the ark, that vessel would have held fifty-nine thousand four hundred passengers, with ample space to stow away provisions, and with ample accommodations. Take into consideration that very few animals are larger than man, that the mass of them are smaller, that the insects would be smothered in a small space, that the species of fish and amphibious animals are not in the invoice, and the whole aggregate of genera, by my opponent's own showing, amounts to only one thousand, and most of them small. I cannot conceive where the difficulty is in this Scripture account of the ark; but I leave it here, having shown that my opponent has dealt in blank assertions, and that his estimate is exaggerated.

He says that the Evangelists did not compose the Gospels, but that these are patched up from floating traditions. Can he sustain himself by thus making unsupported assertions? Traditions! No! the Gospels were written either by eye-witnesses, or good men, who had both seen and heard them. Matthew was a friend of Christ, though he had been a publican, had been in attendance on his person, sat as a disciple under his teachings. Mark was the familiar companion of Peter, and probably wrote under his direction. Luke was the friend of Paul, and a man of learning and research, and on terms of confidential intimacy with the Apostles; besides, he was an eye-witness of many of the facts which he narrated. John was the disciple whom Jesus loved, on whose breast he leaned, in whose closest intimacy he lived. Did these men patch up their story from tradition? What need had they of traditions? If they did, is it not a marvel that these four men, writing at different times, in different places, should have stated the same truths with so much substantial agreement and so little of circumstantial variety? (Great applause.)

## REMARKS OF JOSEPH BARKER.

The Doctor says Matthew was an apostle.

Dr. BERG.—No, sir, I said he was a disciple.

Mr. BARKER.—I understood you to say apostle. The Bible says he was. But where is the proof that Matthew was either a disciple or an apostle? Where is the proof that the Gospel which bears the name of Matthew was written by a disciple of Jesus at all? There is none.



The Doctor says Luke wrote one of the Gospels. If he will prove that, he will have done something for his cause. Will he *try*?

He says God did not change the nature of the fallible men whom he chose as instruments to write his word; but that he preserved them from error. The fact, however, is, as we have shown, that the writers of the Bible fell into the *grossest* errors, and even penned the most palpable contradictions.

He talks of circumstantial variations again. I repeat, the passages we have quoted are specimens, not of variations, but contradictions, errors, immoralities, blasphemies of the worst description.

He says the important question in the case of Judas is, whether the field was bought. But where is the proof? There is none. If the fact of buying the field was the only one of importance, why are all the authors so careful to tell us *who* bought it? Did they all go off into unimportant matters just to make contradictions? Whether the matters were important or not, it was of importance, if they meant to be believed, that they should not tell opposite tales.

He asks, If property is bought with a man's money, is he not said to buy it? We answer, No. It is only when the person *authorises* or *directs* the purchase, that he is said to make it himself. I lose my money, and another finds it, and buys a field with it, no one would say I had bought it; so, if I throw my money away, or *give* it to some one. It is only when I *employ*, commission, or command a person to buy a thing for me, that I can be said to buy it. Is a man a liar, asks my opponent, if he says he has bought a house, when some agent has bought it for him? No; but were the chief priests the agents of Judas? Did they act under his commission or instructions? Prove that, and you have accomplished something. The field was bought with Judas's money, my opponent says. But that does not alter the matter. If the Doctor should kill a man with a pistol, which another had lost, or thrown away, who would have to answer for the murder—the Doctor, or the man who had happened once to own the pistol? A disputant is in trying circumstances, when he can have recourse to such reasoning as this.

He says it is only a circumstantial variation! We call it a flat contradiction. But *God* would not fall into the *slightest* error.

In quoting the passage from Zechariah, the Doctor left out a part,—the part which shows that Zechariah spoke of himself, and not of Judas. But Zechariah says nothing of buying a field. His words have no reference either to Judas or his times.

My opponent says, God *permitted* Satan to tempt David, and that God may be said to do what he permits others to do. This would make God answerable for every crime committed, for he permits them all. This is carrying blasphemy further than even the Bible carries it. But the Doctor gives no *proof* that Satan tempted David by God's permission. The Bible no more says so, than it says that God tempted David by Satan's permission. The case is this: the Bible proposes to tell us who tempted David. Who was it? *God*, says Samuel. *Satan*, says Ezra. *Neither*, says James. A threefold contradiction. Yet men are found who call it a divine revelation! The Doctor's attempt to reconcile these contradictions of the Bible, shows how easy it would be, in any day, to write a better book; but that is not the Doctor's business. His task is to prove the divinity of the book already written.

He says he hopes, if I should undertake to translate Latin again, I shall show some acquaintance with the real drift of the Language. Does he mean to say I mistranslated his Latin? I have never boasted of learning. I have not even pretended to understand Latin. But if I cannot, in the estimation of competent judges, translate Latin, of any age, as rapidly and as correctly as he, I will retire from the debate, and allow him to be proclaimed the victor.

To prepare the way for a discourse on the salaries of ministers, he said I had charged them with sordid motives. I had made no such charge. But if I had, I might have quoted his example in justification. He has charged us with base motives repeatedly. Nay, more, he is accustomed to charge the majority of the clergy with base motives. He habitually charges the Catholic priesthood with sordid motives. How, then, can he refuse the Catholics, or me, the right to charge the Protestant clergy with sordid motives?

He says the wolves in sheep's clothing, alluded to by Christ, are the men who talk of Liberty, Equality Fraternity! Are all, then, who speak of Liberty, Equality, Fraternity, wolves in sheep's clothing? Must people then, to prove that they are not wolves in sheep's clothing, cease to speak in favour of Liberty, Equality, and Fraternity? Does the Doctor mean to say, that *he* never speaks in favour of Liberty, Equality, or Fraternity? Are we to look for the friends of truth and humanity among those only who speak *against* Liberty, Equality, and Fraternity, and in favour of Despotism, and Injustice, Tyranny, and Cruelty; If *this* is the rule by which we are to judge who are wolves, we must acknowledge that the clergy will come off in triumph. It is certain enough, that there are not many of them that can be charged with speaking in favour of Liberty, Equality, and Fraternity, either in Europe or America. Any number can be found who can speak in favour of Despotism, Tyranny, Slaveholding, Fugitive Slave Laws, and man-hunting; but hardly two in ten thousand can be found, that speak in favour of Freedom, Justice, and Human Brotherhood. And even those two will be found to be denounced by the rest, as heretics or unbelievers. It is too true, that the parties chargeable with talking in favour of Freedom, Justice, and Humanity, are heretics and Infidels. The clergy, every where, are the friends of despotism, the props of tyranny. In Europe, they prop up autocracy, monarchy, and aristocracy, with all their iniquities and cruelties. They justify their blackest and their bloodiest deeds. It is the same here. An American gentleman wrote a work, long ago, entitled, "The American Church the Bulwark of American Slavery"—the worst, the vilest, the most inhuman and atrocious form of despotism on the face of the earth. If every one must be taken for a wolf in sheep's clothing, who cannot cease to speak in favour of Liberty, Equality, and Fraternity, and begin to speak in favour of Despotism, and Tyranny, Injustice, and Inhumanity, let me be taken for a wolf in sheep's clothing for ever. (Applause.) I do not envy my opponent the distinction he claims, for himself and his brethren, of never speaking for Freedom, Equality, and Human Brotherhood. If he thinks it an honour, let him keep it. Such honours would not sit lightly on us.

My opponent alludes to me as having said, that the reign of terror was a reign of terror only to priests and kings, and a reign of peace to

the people. He did not hear my remarks, or perhaps he would have given them more correctly. My statement was, that *Thomas Carlyle* had said, in his history of the French Revolution, that the list of persons executed during the reign of terror, framed with the greatest care, by a friend of the suffering party, did not contain two thousand names ; that the reason why the execution of this number made so much noise in the world, was, that the victims belonged to those classes who had the means of complaining, the means of making themselves heard, the classes which had the command of the press, the pulpit, the tribune ; that *two hundred thousand* might have been butchered or starved to death, and nothing been heard of it, if they had been of the poor, oppressed classes, whom it is customary to plunder and destroy ; but that the death of *two thousand* of the *rich*, the *aristocratic* or *privileged* classes, makes all the pulpits and presses on earth cry out. I also stated, that Carlyle had said, that looking back for generations, no period could be found, when the people of France at large, the thirty-five millions of the labouring classes, enjoyed so much peace, or lived so happily, as during this reign of terror. I did not vouch for the truth of this. I could not ; but I *believe* it to be true. It at least shows that there are two sides to this celebrated reign of terror, as well as to the French Revolution generally. There never was a movement for freedom and right, either in Church or State, which the priests and despots did not slander and belie. To the charge of my opponent, that we wish to hurl ministers of the Gospel into dungeons, or hang them on the gallows, we can offer no refutation. When he speaks of the past or the present, we can deal with him ; but when he takes his flight into the future, we must let him go alone. We know who they are that put men in dungeons, and plead for the gallows *now* ; and we know who have distinguished themselves by slandering, imprisoning, torturing, hanging, burning men for demanding freedom of thought and of speech in the past ; but we have no prophetic powers to enable us to tell what shall be in the future.

My opponent has had much to say about the comparative merits of Christians and unbelievers, with respect to moral conduct, and the time has come to discuss the point ; but as this is a delicate point, we shall let the Christians bear witness of themselves and of each other. It is not necessary to remind you what Protestant writers say of the immorality, the deceit, the intolerance, the treachery, and the cruelty of Catholics. Your Protestant books are full of these things. I will confine myself chiefly to what Protestant writers say of Protestants. I refer you, first, to the testimony of Mr. Stephen Colwell, one of your own citizens, a man in high esteem, as given in his late work, entitled " *New Themes*." He tells us that Protestants are the most covetous, the most devoted worshippers of wealth, to be found. Nowhere, says he, are competition, love of gain, love of power, the desire to rule, to domineer over others, so rife as in Protestant countries, and in members of churches. Nowhere, he assures us, are the masses more neglected or worse treated. He assures us that none are so conservative, so opposed to reforms, so set against investigations into the cause of our social evils, or any plans for curing those evils, and raising the masses of mankind to intelligence, virtue, freedom, independence and happiness. He places the men of the world, and even avowed



and notorious unbelievers, higher in the moral scale, than the Protestant churches, and the Protestant clergy. I cannot, at present, give his words ; but I will give you them hereafter.

I will give you next, a quotation from the *N. Y. Evangelist*, a Presbyterian paper :—

“To the shame of the Church it must be confessed, that the foremost in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high and in low places, in the vindication of the rights of man and in practically redressing his wrongs, in the moral and intellectual regeneration of the race, are the so-called Infidels in our land.

“The Church has pusilanimously left, not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing, with all their might, for *Humanity's* sake, that which the Church ought to be doing for Christ's sake ; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then must the recoil on Christianity be disastrous. Woe, woe, woe to Christianity, when Infidels by force of nature, or the tendency of the age, get ahead of the Church in morals and in the practical work of Christianity ! In some instances, they are already far in advance. In the vindication of Truth, Righteousness, and Liberty, they are the pioneers, beckoning to a sluggish Church to follow in the rear.”

I will read another quotation from the *N. Y. Independent*, a paper of the same denomination :—

“Among all the earnest-minded young men, who are at this moment leading in thought and action in America, we venture to say that four-fifths are sceptical even of the great historical facts of Christianity.

“What is told as Christian doctrine by the churches, claims none of their consideration, and there is among them a general distrust of the clergy, as a class, and an utter disgust with the very aspect of Christianity and of church worship.

“This scepticism is not flippant ; little is said about it. It is not a peculiarity alone of the radicals and fanatics ; most of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. Nay, the doubters lead in the bravest and most self-denying enterprises of the day.”

It has always been thus. The clergy and their followers have always been the enemies of reform and progress ; the friends of superstition and tyranny ; the upholders and the advocates of absurd creeds, bad laws, bloody punishments, unjust and inhuman institutions, and unconscionable slanderers and persecutors of the advocates of truth and reform.

But we will leave this subject for the present. We were speaking, when we closed our last speech, of the arts employed by the early Christians to bring men to receive their doctrine as divine. We wish to finish our remarks on this subject. The falsehoods they propagated were most extravagant ; the literary frauds they perpetrated were unbounded and outrageous. They forged Gospels, Epistles, canons, constitutions, creeds, visions, and revelations without number, and gave to them the names of all the most celebrated characters. No man had left an honourable name behind him who had not forged revelations fathered on him. The leaders of the Church encouraged these frauds. They took part in them. They justified them. They taught that falsehood was not only lawful but praiseworthy, when used for the good of souls and the spread of the Gospel. You shall hear the testimony of Christians on this head. The following is from Mosheim

the ecclesiastical historian, whose reputation for truth and candour stands high, both here and in Europe :—

Not long after Christ's ascension into heaven, several histories of his life and doctrines, *full of pious frauds, and fabulous wonders*, were prepared by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared which were imposed on the world by fraudulent men, as the writings of the holy Apostles.

"The Platonists and Pythagoreans held it as a maxim, that it was not only *lawful*, but even *praiseworthy* to deceive, and even to use the expedient of a *lie*, in order to advance the cause of truth and piety. The Jews, who lived in Egypt, had learned and received this maxim from them, before the coming of Christ, as appears incontestably from a multitude of ancient records: and the Christians were infected, from both these sources, with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names, from the sibylline verses, and several superstitious productions, which were spread abroad in this and the following century."

Other passages of this kind might be quoted from this work in abundance; but these are enough.

Take, however, the following, from another work of Mosheim :—

"But these few particulars [respecting the infancy and early life of Jesus] not being found sufficient to satisfy human curiosity, some artful and unprincipled characters amongst the early Christians, had the presumption to avail themselves of the *ignorance* and *inquisitiveness* of a *credulous* multitude in this respect, and, under the pretence of illustrating this obscure part of our Saviour's life, to impose on the public a compilation of ridiculous and nonsensical stories, which they entitled Gospels of the infancy of Christ."

Other writings were forged, in the names of Clement, Polycarp, Ignatius, and others. Some wrote books and sent them abroad under the names of Noah, Seth, Abraham and Enoch. Others were forged in the names of celebrated Gentiles. Books previously written were altered to meet the wants of the priesthoods. Frauds overflowed the church like a deluge, till a darkness like the fabled darkness of Egypt wrapped the converted nations as in a pall, and chaos came again. Here, also, I could give almost a world of facts, illustrating my statements, and establishing my positions. But time would not permit. These, however, are sufficient to show the unsoundness of the arguments of my opponent, built on the testimony of the early Christians. His theory is but as the vapour which the wind carrieth away.

I know the seeming arguments with which such theories are sometimes propped; but they are errors or frauds, from first to last. The whole external argument rests on testimony, and the testimony on which it rests is good for nothing. It is false from first to last—a world of falsehood. The Ancients and the Moderns are alike in this respect. None are worthy of trust. Begin with Horne or Watson, or the random writer from whom my opponent read so rapidly his pretended list of prophecies; or begin with Newton, Keith, or Nelson: and not a solitary statement of any of them can be found which can be safely trusted. I could give you hundreds of proofs that the modern defenders of Bible inspiration act as freely on the principle that it is right to use falsehood for the good of souls and the defence of the church and the Bible, as the ancient ones, though they do not find it convenient to avow the principle, as their elder brethren did. Take an example. Here is Nelson, an American defender of the Bible. His work is published by the American Tract Society, so that the Orthodox churches and priesthoods are answerable for its contents.

Yet its contents are a mass of falsehood, much of it wilful falsehood. Take the following as an example.

In his "Cause and Cure of Infidelity," Nelson quotes, *or pretends to quote*, from Voltaire, as follows :—

"Men saw Isaiah walking, *stark naked*, in Jerusalem, in order to show that the King of Assyria would bring crowds of captives out of Egypt and Ethiopia who would not have anything to cover their nakedness. Is it possible that a man could walk, *stark naked*, through Jerusalem, without being punished by the civil power."

Nelson then says :—

"What impression must this make on one who opened the book in search of support of his system of Infidelity? I had read the Bible and heard it read often, (through necessity,) when I was young. I knew that many who read this would think it true, and make their inferences without further examination; but I knew it to be *false*, and I knew that the *author* must have known its untruth. He *knew* that the man without *arms* [weapons of war] was, and is called *naked*, in a military sense. Armed troops, and naked troops, are terms in common use. No one *means* by this *stark nakedness*, except those who choose so to understand; and those who thus choose; have something in their hearts which so actuates them."

Look at the passage referred to in Isaiah—it is in chapter 22nd—and see whether Isaiah speaks of *literal* nakedness, or of *figurative* nakedness :—

"At the same time spake the Lord by Isaiah, the son of Amoz, saying, Go, and loose the *sackcloth* from off thy loins, and put off thy *shoe* from thy foot. And he did so, walking *naked* and barefoot. And the Lord said, 'Like as my servant Isaiah hath walked *naked* and *barefoot* three years, for a sign and a wonder upon Egypt and upon Ethiopia, so shall the king of Assyria lead away the Egyptian prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their buttocks* uncovered, to the shame of Egypt."

It is not only plain that Isaiah spoke of literal nakedness, but that Nelson must have *known* that he did. In making his charge of wilful falsehood against Voltaire, he himself was guilty of wilful falsehood. Voltaire had spoken the exact truth; and Nelson knew it. A grosser or more palpable case of wilful lying than that of Nelson's, backed by the churches and clergy of America, cannot be produced.

This practice of using literal falsehoods is common to advocates of the divine authority of the Bible generally.

Take Keith on the Prophecies; he not only falsifies history, but alters prophecy, and actually makes prophecy where there was none.

Take Simpson, Bishop Watson, and McIlvaine; they all belie the writings of Paine, on points respecting which they could not be deceived, if they ever *read* his writings. And to slander a man's writings on mere hearsay, *without* reading them, is almost as bad as to slander them wilfully *after* reading them.

Then think of the worlds of pious fraud embedded in the histories, traditions and legends of the Church of Rome. You can *believe* in the infinite, unscrupulous, and systematic deceit of the Catholics. The Catholics can believe in the deceitfulness of the Protestants. We can believe in both. A most ignoble pair. Yet the testimony of those two profligate, perjured witnesses, who call each other liars to the face, and damn each other to the eternal fires of pitch and brimstone, in the bottomless abyss, is all the advocate of Bible inspiration has on which to *rest* his case.

We have, next, an appeal to prophecy. But observe, my opponent



should have done three things to make an argument out of prophecy, all of which he *omitted* to do. He should

1. Have proved that the passages to which he referred *were* prophecies, and prophecies of Jesus.

2. He should have proved that the Gospel histories are real, true histories ; statements of facts.

3. He should then have shown that the prophecies were really *fulfilled* in those facts.

He should have taken each pretended prophecy separately ; told us where it was ; shown us that it really meant what he supposed ; then carried it over to the fact supposed to be its fulfilment—shown us that the supposed fact really happened as represented in the Gospel ; shown that the fact and the prophecy correspond, and so in every case. But this my opponent did not do. Perhaps he will try to do it. We will wait and see. Till he has done it, he will have proved nothing more than that he is very wishful to *seem* to prove something, whether he can, in reality, prove it or not.

There are a few other points my opponent will do well to consider :

1 How prophecies sometimes fulfil themselves.

2. How Christian historians make history *out* of prophecy. See Mosheim.

3. How easy it is for people, with prophecy in view, to modify the story of a man's life, so as to fit the one to the other, especially when the man has long been dead.

4. He should also think a little of those passages which represent God as employing *false* prophets to deceive into belief of a false religion. He says that Jesus sanctioned the Old Testament Scriptures.

We ask for proof.

We know of none.

We see proof to the contrary.

In the New Testament, I find errors gross and numerous. (Laughter and hisses.) We have had proof sufficient of this. We need no further proof than that certain parties in the audience can laugh and jeer during a serious debate. I find in the New Testament errors in genealogy ; the descent of Jesus is traced in two genealogies through Joseph to David—each of the two contains different persons, and a different number of generations, and both differ from the parallel genealogies in the Old Testament. After so much painful labour to prove him of the seed of David through Joseph, we are told that he was not Joseph's son at all.

We find errors in references to prophecies. Matthew tells us that the child was called Jesus, "that it might be fulfilled which was spoken of by the Lord to the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel." A curious reason for calling him Jesus, that the prophet had said he should be called Emanuel.

Again : Matthew tells us that Joseph took the young child and his mother, by night, and departed into Egypt, and was there until the death of Herod, "That it might be fulfilled which was spoken of the Lord by the prophet, saying. Out of Egypt have I called my son." We waive, for the present, the objection that Luke gives an account of Christ's infancy, which makes this visit to Egypt impossible. The words quoted as a prophecy of Jesus are to be found in Hosea, but

on looking at the passage, as found in Hosea, it is found to be no prediction at all. The words are, "When *Israel* was a child, then I loved him, and called my son out of Egypt." It is *Israel* that is spoken of. The calling out of Egypt spoken of was *past*, not future. And so with other pretended predictions. Not one of those mentioned by the Doctor makes mention of Christ, or refers to him in any way.

There are similar contradictions in the *history* of the New Testament, and as to its morality, we have shown that it inculcates the basest servility to tyrannical government—places the wife under the despotic control of the husband—and that it enjoins upon servants to be obedient in all things to their masters, not only to the good and gentle, but even to the froward. Worse morality could not be taught. (*Time expired.* Hisses and applause.)

## REMARKS OF REV. DR. BERG.

I would thank my opponent, when he quotes me again, to quote me correctly. I said Matthew was a disciple, though it is true he was also an apostle.

I was just beginning, when my time was up, to show that it was impossible that the Evangelists could have patched up the Gospel from floating traditions. My opponent has proved that, in the early age of the Church, there were many spurious works in the world, purporting to be the exponents of religious systems. He instances the book of the Shepherd of Hermes. But what has the book of the Shepherd of Hermes to do with the book of Matthew? My opponent's business is not to prove Hermes not true, but to prove Matthew not true. How does he accomplish this end? These books of Hermes and others are not true, and, therefore, the books of Matthew, Mark, Luke, and John are not true. Indeed! Why, I might thus infer the falsity of the Bible from the fictions of Don Quixote. What earthly need was there of these traditions? If the Evangelists did patch up the Gospel from floating traditions, is it not a marvel that all four of them should, at different times, in different places, and with no collusion or comparison with each other, state the same truths with so much substantial agreement? How will my opponent account for this? Will he impugn their motives? Why, interest forbade such a course of conduct. What did they gain but persecution and temporal penalties? Impostors do not covet such things. The Evangelists suffered rebukes and tossings. Impostors never covet them; they covet wealth and power; but the Evangelists lost all to follow Christ. They were honest men. Their lives prove it. They were driven from their civil and social positions and possessions.

Is not, then, their record true? It comprises all the details, either of their own experience, or that of others, who, like themselves, had sacrificed everything. The whole history of Paul, in connection with that of Christ, gives an overflowing argument for the truth of the Scriptures. Who was Paul? After the strictest sect of his religion, a Pharisee; a Hebrew of the Hebrews, caressed, honoured, young, aspiring, impetuous, of cultivated intellect, and skilled in all the learning of the times. Behold this man turning from the open path of preferment, notwithstanding the entreaties of his friends; abandoning

the feet of Gamaliel for the feet of Christ ; seeking the society and confidence of the very men he had hated and persecuted ; and counting all this sacrifice as less than nothing, that he might win Christ, and be found in him. Behold him devoting his energies with quenchless fervour to the task of promoting the Gospel ; proclaiming, in the very face of kings, priests, and Infidels alike, that Jesus was the resurrection and the life—the only hope of men in life and death. What a stupendous change ! What wrought this change ? The story is recited by Luke. And now, mark ! if he be an impostor, (and he was, if this statement be not true,) how can my opponent evade the point ? Let him explain how, everywhere, Paul recommends devotion and practical benevolence ; how he sacrificed temporal good, and considered it of no account, in comparison with the love of Christ ; how always futile were the blandishments and curses of the world alike to win him from the way he had chosen. Would he, if an impostor, (and he must have known that he was supporting a lie, if it had been so,) have disappointed the hopes of his kindred, his own hopes of preferment and distinction, have sacrificed his wealth and reputation, to encounter perils by sea and perils by land, and perils among false brethren, and to run the gauntlet through scourgings, and contempt, and bonds, and go daily in danger of his life, to sanction a story which he knew to be a lie ? Impossible ! He believed in fearful retributions against the enemies of truth ; would he encounter them by systematic lying ? He preached a high standard of morality and virtue ; he preached the doctrine of justification by an imputed righteousness. And let my opponent here mark ! neither he, nor any other Christian ever gave his enemies a warrant, by his example, to charge this doctrine with being of licentious tendency. (Applause.) It is calumny. Here is the brightest refutation, in the case of Paul, and of every other man who walks by faith and not by sight. How can a man dare to call those who regard these truths with love and reverence, fanatics ? Monstrous ! Infidels never, in their most presumptuous paroxysm of atheistic folly, more utterly expose the rottenness of the foundation upon which their system is built, than when they dare deny attributes thus stamped with all that is genuine and noble in humanity.

When my opponent tells us how much of the Psalms, Proverbs, of Job, and the writings of Paul, is pure and good, and insists that all cannot make a perfect rule of faith and practice, and that we must study the laws of human organization, I know not which most to admire—the self-complacency with which he would allow us to infer that he could make a better rule than this in the Bible, or the facility with which he overlooks the laws of our organization, that govern the mind in determining the weight and truth of evidence, or the blindness which compels him, in spite of himself, to pay homage to the excellencies of men whom he calls arrant fanatics. Surely, he will pardon me if I express doubt of his qualifications to point to us a more excellent way than the pure Word of God. We want something fixed and substantial. None of us would be satisfied to take his vagaries for our guide ; for, alas ! he is like an unfortunate vessel which has lost her anchorage, and, without chart or compass, is drift-upon the dark sea of speculation, blown about with every wind of doctrine. (Applause.) Let him go on without this blessed chart, in



the study of his organization, while his vessel is settling in the dark waters, and, shortly, he will have to take a leap in the dark, and, we fear, like the unfortunate Hobbs, into the dark. He says he has no fear. He would gently correct his child, and God is not more severe with his children. Very well. Yet it scarcely comports with his assertion of the other evening, that God never forgives sin. Still, I forgive this lapse of memory. He has said so many absurd things, that it would hardly be generous to insist upon convincing him on them all.

He ridicules the idea of our question—How do you know there is no devil? Is his *ipse dixit* enough to make us ignore his existence?

My opponent put words into my mouth that I never used. He makes me charge God with all the sin of the world, because I asserted that he permitted David's sin. I made no such assertion. God is not the author of sin, and to make such a charge is blasphemy. My opponent's principles are abhorrent, for this very reason. God is not the author of sin, though he permitted Satan's fall. God does not make passive machines. Both men and angels are responsible for their actions, and will for ever be responsible.

My opponent referred to the dark ages. What made them dark, but the quenching of the holy light of the Scriptures? Let Infidels cover the candle of revelation with their bushel, and see how long a time will elapse before a dark pall of horror covers the land, and thick darkness falls upon us.

My opponent accuses me of passing hurriedly over a list of prophecies, without proof. He knows that but a few minutes remained to me, and I only pretended to give a list, intending to recur to them again. Let us now look at the first of them:—"But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. Go now to the fulfilment of this prophecy:—"Now, when Jesus was born, in Bethlehem of Judea." Matthew 2: 1.

Will my opponent say that this has no reference to Christ? To whom, then, has it reference? It is not predicted that Jerusalem, the capital, and the place most likely to be selected by a human oracle for the birth of Christ, shall be the honoured spot. But Bethlehem, a little obscure country village is specified. Christ was born at Bethlehem, and that, too, by a series of very peculiar providences.

We go now to the second we shall instance:—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zechariah 2: 9.

In the twenty-first chapter of Matthew, from the first to the twelfth verse, we find the literal fulfilment.

It was prophesied that he should be betrayed by an intimate friend. And was he not? Read that beautiful Messianic ode, the 19th Psalm, and then compare with Matthew 26: 47.

The prophecy of Zechariah concerning his price—the thirty pieces of silver—you have become familiar with in the course of this discussion. Compare Isaiah 59: 9—"Therefore is judgment far from us," &c., with the whole history of his crucifixion. Were not his condemnation, suffering and death, all under colour of justice?

Isaiah, in his fifty-third chapter, speaks almost as if he were an eye-witness, writing the history of Christ, instead of a prophet foretelling his sufferings. Was he not scourged? Was he not smitten on the face? Was he not befouled with spittle? Was he not wounded in his hands by his countrymen? Who can fail to see the literal fulfilment of these predictions? Who can have the hardihood to say that no manner of evidence can be adduced from prophecy—that no single fact of real prophecy was fulfilled? An assertion more monstrous, it would be impossible for even my opponent to make.

“He was numbered with transgressors” He was crucified between two thieves, “He made his grave with the wicked, and with the rich in his death.” He was buried in the sepulchre of the wealthy Joseph of Aramathea. How can these be mere coincidents? Will my opponent venture to tell us any thing, not of the most ordinary occurrence, that shall happen to-morrow? Will he risk his reputation by any such ordeal? I know of none more tremendous to which the Bible could have been subjected. When we find Christ’s coming and whole history recorded just at that point of time when Daniel’s seventy weeks had expired, and many other prophecies fulfilled at that juncture, we must argue that men are inexcusably blind to reject this testimony; testimony to the truth which the God of heaven has stamped upon this holy Book, showing things that are to come, and that Christ is the Messiah. (Tremendous cheering. *Time up.*)

## EIGHTH EVENING.

### REMARKS OF JOSEPH BARKER.

ALL I ask is a patient, and, if possible a candid hearing. I am not conscious of having done or said any thing in this debate to provoke ill-feeling, or to forfeit my claim to a hearing. Nor have I any disposition to do so. As is necessary in such a debate, I shall speak my thoughts and feelings with great plainness, and with all freedom, but nothing further. If the audience can bear with me I will be glad; if, however, any should find it impossible to govern the expression of their feeling, I shall not be inclined harshly to censure them, for I remember the time when I should have been less likely to govern myself than at present.

The subject of discussion is, 1. The origin of the Scriptures, as indicated by internal and external evidence; and, 2. Their tendency, when accepted as of Divine authority. The debate has turned almost wholly on the first topic, while the *tendency* of the Scriptures, when accepted as a revelation from God, has been touched upon only incidentally. I propose to speak of it at some length, after noticing some of the Doctor’s remarks on the last evening.

The Doctor says that it is impossible that the Gospels could have been written from traditions. Now, if he will prove it impossible, he will have done something for his cause. Till then, he will allow us to believe that nothing could be easier or more natural.

Does it follow that the Gospels are untrue, because the Shepherd of Hermes was a forgery?

No ; but the fact, that the early Christians forged so many books and that the Fathers of the Church encouraged such frauds, destroys the worth of their testimony. And we have nothing but the testimony of those forgers and false witnesses in favour of the genuineness and truthfulness of the Gospel. And when the foundations are destroyed, the building falls.

But would the writers have stated the same matters with so little variation and so much agreement, if they had written from traditions ? We answer, the Gospels are just such writings as we should expect from such a source.

What did the disciples gain by following Christ ? We know what Jesus promised them, and what they *expected*, according to the Gospels ; namely, thrones, empire, wealth and glory.

The Evangelists were honest men : and if so, their record must be true ; for they spoke of their own experience. But the Doctor has yet to *prove* that the writers give us their own experience. He has yet to prove that the Gospels were written by the persons whose names they bear.

But think of Paul, says the Doctor, converted, and embracing Christianity, under such peculiar circumstances.

But the Doctor must first prove, that Paul *was* thus suddenly converted, (hisses ;) and second, that he *was* a man of so much judgment and sound sense as he supposes ; and lastly, that men of judgment and sound sense have never been converted to false religions, by imaginary visions or voices—none of which *can* be proved ; the *opposite* can be proved. The history of Southcoteanism, Millerism, Swedenborgianism, Mormonism, and Irvingism, have taught us lessons on these subjects.

Could Paul have written and lived as he did, if he had been an impostor ?

It is hard to say *how* impostors may write and live. (Cry in audience, "*It is, it is.*" Laughter and hisses.) But we are not supposing Paul to have been an impostor. He might be deceived. But how are we to *know* how Paul wrote and lived ? My opponent takes for granted what he ought to prove.

Would Paul have encountered the hell threatened to liars, by telling falsehoods ?

My opponent should understand that Christians distinguish between lying, and using falsehood for the good of souls. They contend, that to deceive people for their good, and the cause of God, is *not* lying. (Hisses.)

Paul taught the doctrine of justification by the imputed righteousness of Christ.—He did no such thing.

The Doctor says I have the self-complacency to think that I could give a better rule of life than the Bible.

The Bible gives opposite rules of life. No one could well give a worse rule than one ; and it would be no great matter to boast of, to be able to give a better than its best. (Hisses.)

But I do not understand the law of evidence !

He is mistaken. I understand his laws of evidence very well ; but they are bad ones.

But they want something *fixed* as a rule of life.

Then they must go somewhere else for it. The Bible furnishes no fixed rule.



I am to take a leap in the dark, the Doctor says, and *into* the dark.

Well, I hope the Doctor will allow me to take my own time for it. But we think we are not quite so much in the dark as the Doctor.

Our God never forgives sin he says. True, but he does what is better. He punishes so as to cure us of sinning. (Hisses.) He says God is not the author of sin. But he must be if he does what he *permits* to be done

The darkness of the middle ages was caused by quenching the light of the Scriptures, says the Doctor. Were the Scriptures, then unable to keep themselves from being extinguished? Strange light of the world. But who quenched their light? Those who had them. Then what comes of your argument that those who have the Scriptures are better people than others? And pray, what enlightened the world, when the light of the Scriptures had been put out; The truth is, we are indebted for the preservation of the Scriptures, to the light and virtue which exists in human nature, independent of the Scriptures. If it were not for the Infidels, as they are falsely called, the light of the Scriptures would be extinguished again. (Great hisses.) The Priests and Churches *invariably* put out its light when they can. It is the *darkness* of the Scriptures they want; it is we who prize its *light*.

We had next a repetition of his pretended prophecies; but did not the Doctor see and feel that he was taking for granted the points to be proved? He should have proved.

1. That the passages he quoted *were* prophecies of Christ. But this he never attempted. He would have failed if he had. Not one of them so much as mentions Christ. Many of them are no prophecies at all; and none of them can be proved to refer to Christ.

2. He ought to have proved, next, that what he calls the Gospel facts *are* facts. That he did not do. It can't be done.

3. He should have proved, next, that the alleged prophecies and alleged facts agreed; but even this he did not do.

But it is easy for a man who writes a life from fancy and tradition, to adapt the story to alleged prophecies. It is natural also, for supposed prophecies to generate fables, and cause them, in time, to be mistaken for facts. Christians have followed the business of making history out of prophecies, and prophecies out of nothing, for eighteen hundred years. The business is not so good now, but it is still carried on.

The Doctor says I rely on Professor Hitchcock's testimony about the Deluge. No. We merely quote the Professor as corroboratory, because he is a Christian. All modern geologists, so far as I am acquainted with their works, give the same testimony.

He says I fled to commentators to support my view of the passage in Job 19. I did two things. I said the passage in Hebrew does not say what the translators make it say; and that in saying this, I am borne out by many commentators.

I now come to the influence of the Bible, when accepted as the revealed word of the Creator. And here I will not go for evidence to Infidel writings, or appeal to Infidel prejudice, but will take the testimony of Christians themselves. My first quotation is from John Wesley, the founder of the Methodist Church. He says:—

“The Reformed Christians in Germany and France, in Sweden, Denmark Holland, in Great Britain and Ireland, are far beneath the heathens, even far beneath the inhabitants of China and Hindostan, in justice, mercy and truth.

‘For we who by thy name are named,  
The heathen unbaptized outsin.’”

[Vol. 9. p. 216.]

Again he says :

“Historians, indeed, tell us, very gravely, of nations, in every century, who were converted to Christianity. But still, these converts practised all kinds of abominations, exactly as they did before : no way differing, either in their tempers or in their lives, from the nations that were still called heathens.”—Vol. 9, p. 215.

And again :—

“We learn from Tertullian, that in the second century, ‘not only the tempers of the Christians were exactly the same with those of their heathen neighbours, but their lives and manners also ; pride, passion, love of the world, remaining alike in both.’”—Vol. 9, 213.

There are stranger passages still, in vol. 12, p. 223. Take the following :

“Now, what can an impartial person think concerning the present state of religion in England? Is there a nation under the sun, which is so deeply fallen from the very first principles of religion? Where is the country in which is found so utter a disregard to Heathen Morality? Such a thorough contempt of justice and truth, and all that should be dear and honourable to rational creatures? What species of vice can possibly be named, even of those that nature itself abhors, of which we have not had, for many years, a plentiful and still increasing harvest? What sin remains, either in Rome or Constantinople, which we have not imported long ago, (if it was not of our own native growth) and improved upon ever since? Such a complication of villainies of every kind, considered with all their aggravations ; such a scorn of whatever bears the face of virtue ; such injustice, fraud, and falsehood ; above all, such perjury, such a method of law, we may defy the whole world to produce. What numbers of those who profess religion confute their profession by their practice : yea, and perhaps by their exorbitant pride, vanity, covetousness, rapaciousness, and oppression, cause the very name of religion to stink in the nostrils of many otherwise, reasonable men?

As this is a delicate subject, rather than say anything myself, I will state the conclusions to which one of your own citizens, an Orthodox Christian, has arrived, on the same subject. In his “*New Themes for the Protestant Clergy*,” Mr. S. Colwell expresses the following opinions :—

The Church forbade all freedom of thought or speech, extinguished all thirst for knowledge, and all independence of soul and made men its slaves.—pp. 89, 90 of “*New Themes for the Protestant Clergy*.”

The craving for power is more eager in priests than in politicians. Its exhibitions are more hateful and mischievous in every thing concerning religion. The thirst for power, the rage to govern, infects every religious denomination ; it reaches *every* thing in men’s conduct and every thing in their opinions.—pp. 99, 100.

The contest between Protestants and Catholics, at the reformation, was the most remarkable for fierceness the world ever witnessed. Rome exerted all her power and all the unscrupulous wickedness of interested dignitaries. In this contest, *charity* had no part.—p. 109.

The Church forged fetters for the world, which held men in bondage for a thousand years.—p. 118.

No selfishness is so intense as that which prevails in Protestant countries. This is their chief characteristic. In the contest for wealth, every possible human effort is exercised.—p. 124.

The Protestant ministry plunges into the stream.—p. 126.

The clergy of the Church of England embezzled all charities—perverted them. They robbed the poor of many millions a year. They pay not the slightest regard to the trusts reposed in them. The Protestants are worse in this respect than the Catholics. The English Bishops

waste millions a year, of wealth given to the poor, while the poor, to whom the wealth was left, starve in their presence.—pp. 140, 1.

The English Church, from the first, took the treasures from the poor, then left the poor to the *World*.—pp. 141, 2.

Many thousands were hung in the reign of Henry VIII., for being unemployed, or idle poor. They first robbed, then gave the poor the bad name of vagabond, then hung them.—p. 143.

The Church of England, for three centuries, has shut her eyes from beholding, shut her ears from hearing, and withheld her hands from removing the woes of ten generations of increasing millions of suffering poor. The State has reduced the treatment of the poor to a system, which has since been adopted for criminals.—pp. 143, 4.

The poor are regarded as a burden on society, to be got rid of by any course short of murder. A clergyman, Malthus, wrote a book to discountenance charity—to encourage people to let the poor starve, &c.—p. 151.

Inhumanity can go no further.

Other Christians have not taught or practised the precepts of charity—p. 154.

They exhibit all manner of uncharitableness in their bearing towards each other.—p. 154.

Full of self-righteousness.

Do nothing even to raise the poor to a state in which they can live by their labour.—p. 160.

Mr. Colwell can find no traces of any great movement among English Christians to redeem the poor from their helpless bondage—p. 160.

They do not even preach the Gospel to the poor.—p. 161.

The labour of Great Britain absorbed by a comparatively few. The producers of wealth left to starve.—p. 167.

Scores of churches surround us, mutually repelling and attacking each other, and presenting a scene of strife, jealousy, animosity, and evil-speaking, with scarce a parallel for virulence.—p. 176.

The bitterness of division only increases as the differences between them become less.—p. 177.

Each sect rent by internal feuds.—p. 177.

Many of them convulsed to their centres, or blown asunder by explosions of strife and evil passions, which would be a disgrace to a civilized people.—p. 177.

Where Protestantism prevails, a hard and unrelenting selfishness, a devotion to Mammon never before equalled, a grinding competition in the pursuits of life, a race of wealth and power in which the multitudes are distanced by a few, who become masters, and wield their power with unpitiful severity, a scene of strife, of endless divisions, of hot discussions about trifles, of sectarian rivalry, in which every element of evil mingles, often without even a spice of human kindness.—p. 183.

THE CLERGY.—The frailties of human nature have been as apparent among them as others. They have shown themselves as susceptible to temptation.—p. 203.

The charge of a pastor has grown to be an affair of business, not a mission of truth and mercy to the poor. Their discourses are not addressed to the poor, but to the owners of the churches.—p. 215.

In what Protestant country are the clergy regarded by the mass of the poor as their special friends? In what country do the poor receive from ministers, as such, any evidences of special regard, tem-



poral or spiritual, beyond what may be dictated by, and subserve the interests of, such ministers and bishops themselves?—p. 224.

In Protestant countries, the wrangling disputes and uncharitable bearing of the various churches, carry disgust and dislike wherever they are witnessed.—p. 260.

Mr. Colwell holds the following opinions of

#### INFIDELS AND MEN OF THE WORLD.

"Unbelievers do not dislike or dispise Cristians for the *good* that is in them, but the *evil*. It is worthy of special remark, that the exercise of charity, of brotherly love, of humanity, embracing those duties which Christians most overlook and neglect, are the very duties in which Men of the World are most willing to engage and carry on independently or in company with Christians. It is further to be noted, that the very many of the benevolent and Christian enterprises of the day are, in fact, more indebted to the liberality of men not professing to be Christians, than to those who are. In those very departments in which Christians are most deficient, Men of the World are most efficient,—most *inclined* to act. The strict moralists of the world feel that their own conduct, even in what they deem Christian virtue, is so much superior to that of professed Christians, that they cannot reverence the Christian religion." p. 265.

"It is a fact worthy of note and careful reflection, that many of the most zealous friends of humanity have either been Infidels, or have shown a strong bias in that direction. We refer not to those who are merely seeking *political* reforms; but to those who apparently desire to go deeper, and effect more radical changes for the better in human condition. To go no further back than Paine, a long list of men might be found, whose zeal for humanity made them Infidels, or whose Infidelity begat their zeal for human welfare. They were looking for something to be accomplished. They find Christians arrayed against their plans, and they array themselves against Christianity. There is an appearance as if Infidelity were on the side of human well-being, while Christianity stands up in defence of ancient abuses, oppressive legislation, and social enormities. Is it so, that those who set themselves to examine existing institutions and the evils which afflict humanity, are brought to the conclusion that Christianity is one of the chief barriers to progress in the path of charity and social well-being?"—p. 268.

"One-third of mankind are rich, or in easy, comfortable circumstances, and resist all great changes. They are Conservatives. And it so happens, in Christendom, that this happy third consists of the priesthood, the nobles, public officers, gentry, and men of wealth."—p. 270.

"In chartism, in democracy, in socialism, there is not *necessarily* any ingredient of Infidelity: and yet, we find them, to a large extent, travelling together; because Christians, as such, and those who pretend to be such, have without just discrimination, opposed *every* movement of reform, as dangerous to society."—p. 272—3.

"Religion and its institutions constitute a very effective power. This power is abused both positively and negatively, by what it *does* and what it prohibits being done; it is efficient of evil and repressive of good.

"Those holding and wielding this power have always been inclined, not only to stifle inquiry into abuses, (which might expose *them*,) but also all free expressions of opinion, which might, in any way, bring the validity of their dogmas in question. It was easier for them to sit tranquil in their places, and hold men to one track of thought, than to examine and try the soundness of positions as fast as they might be advanced. This power for repression of truth and all disturbing investigations, we find freely exercised. Thus, the Catholic opposition to the astronomical discoveries of the middle ages. Thus, the modern opposition to the conclusions of geology; and thus, the almost universal opposition among the rigid churchmen and the severely Orthodox, to all free inquiries into human condition, the rights and wrongs of the poor, and into the great problem of proper security for human labours. These subjects are proclaimed to be ground which free inquiry should not touch; ground within the domain of religion, and, therefore, not to be touched but by holy hands. Yet these same persons do not so much as touch these subjects with their little fingers. They do not enter in themselves, and they would fain prevent others from entering."—pp. 27, 29.

"The worst, the most inhuman book on the treatment of the poor ever pub-

lished—the most inhuman book possible—was written by a clergyman, Malthus. The answer, the indignant, crushing answer to that book, was from an Infidel, W. Godwin.”

So much for the opinions of Mr. Colwell, respecting Christians and Infidels. And here let me interpose one remark, in regard to the alleged unwillingness of Christians to hear anything said against their views. I take it for granted, that in the present discussion, their object is to turn Infidels into Christians. If so, they should and will observe such a calm deportment, as will show that they are convinced that anything like free discussion will always turn out in their favour. (Mr. Barker had begun to state a few things his opponent should prove, when his time expired. As he repeated them in his closing speech, they will be found there. As he took his seat, there were a few hisses.

## REMARKS OF REV. DR. BERG.

(Applause.) My friends will oblige me by endeavouring to listen with as much calmness as they possibly can. I ask this as much on my opponent's account as my own. For the last two weeks, I have been weighed down by the pressure of intense excitement, and my physical system is now beginning to feel it.

You hardly expect an extended reply to the assertion of my opponent, that Christians make a distinction between lying and using pious frauds for the good of souls, and that they do not call the latter lying at all. A baser slander was never uttered by any man, be he called Infidel or any other name. (Applause.)

My opponent asks, Are those who have the Scriptures any better than others? No! unless they use it, and practice what it teaches. I do not believe that any society of Christians ever taught, that the mere possession of the Scriptures, without the practice of its precepts, saved the soul. When you produce to me a man, who makes the Bible his rule of faith and duty, I will show you a man, who, in all the relations of life that he can possibly sustain, is an upright man before God and men. (Applause.)

My opponent speaks of pretended prophecies. Has he proved that they are pretended? Does he forget that the burden of proof is on him? Where is the evidence that they do not mean what we hold as their meaning? Let him prove that they are pretended. (“Good.” Applause.) Let him show us how he will get over the distinct enunciation of his birth. Let him show how it could possibly be known beforehand, that he would be born in Bethlehem. Let him show, how, at the very period ordained by God, he was born in Bethlehem. Let him show all the predictions of his birth, his life, his sufferings, his death, are all fulfilled in the history. Let us hear him explain these coincidences.

My opponent has shown the same want of faith which all Infidels have in human testimony. My opponent could never discover whether there is a Declaration of Independence, written by Thomas Jefferson. The original cannot be found. Some say, that it is preserved in the office of the Secretary of State: others, that it is not. All the witnesses are dead, as well as the signers. But, even suppose they were alive, and would assert the reality of its existence, it is only



human testimony, and my opponent will not take that. If you find a man who thinks that every human being is an intolerable rascal, you may be sure that human nature in his own person is exceedingly depraved.

My opponent has assumed the fearful risk to his argument, which I have shown he cannot avoid, by pretending to doubt the reality of the character of Christ; but the reasons by which he seeks to support his position are not worthy the name of argument. They consist of blank assertions in the face of overwhelming evidence, which proves that the Evangelists were describing a real character. This evidence I have already presented. I need not recapitulate it here.

But he tells you, that even if it was real, it is far from being perfect. That it fails to answer the model of Infidel perfection is readily conceded; and perhaps, as my opponent has so often alluded to Tom Paine as a much-abused and slandered man, it may not be amiss to show what an Infidel, and an intimate friend of Paine, has left on record concerning that paragon of Infidel excellence. I allude to the letter of William Carver, who, be it remembered, was a co-labourer of the author of the "Age of Reason," and whose testimony cannot be challenged on the ground that he was a Christian, because he was as pious and devoted a blasphemer as Tom Paine himself. (Laughter.) He addresses the following letter in reply to one from his friend:—

"MR. THOMAS PAINE.

"I received your letter, dated the 25th ult., in answer to mine, dated Nov-21st, and, after minutely examining its contents, I found that you had taken the pitiful subterfuge of lying for your defence. You say that you paid me four dollars per week for your board and lodging, during the time that you were with me, prior to the 1st of June last; which was the day that I went up by your order to bring you from York to New Rochelle. It is fortunate for me that I have a living evidence that saw you give me four guineas, and no more, in my shop, at your departure at that time; but you said you would have given me more, but that you had no more with you at present. You say also, that you found your own liquors during the time you boarded with me; but you should have said, 'I found only a small part of the liquor I drank during my stay with you; this part I purchased of John Fellows, which was a demijohn of brandy containing four gallons, and this did not serve me three weeks.' This can be proved, and I mean not to say anything that cannot be proved; for I hold truth as a precious jewel. It is a well known fact that you drank one quart of brandy per day, at my expense, during the different times you have boarded with me, the demijohn above mentioned, excepted, and the last fourteen weeks you were sick. Is not this a supply of liquor for dinner and supper? As for what you paid Mr. Glen, or any other person, that is nothing to me. I am not paid, and I found you room and firing besides. You say, as you paid by the week, it matters not how long your stay was. I accede to your remark, that the time of your stay at my house would have been of no matter if I had been paid by the week, but the fact is otherwise. I have not been paid at all, or at least, but a very small part; prove that I have if you can, and then I shall be viewed by my fellow-citizens in that contemptible light that they will view you in, after the publication of this, my letter to you. You ask me the question, 'How is it that those that receive do not remember as well as those that pay?' My answer is, 'I do remember, and shall give you credit for every farthing I have received and no more. I will ask you what consolation you derive to your mind in departing from truth, and endeavouring to evade paying a just and lawful debt? I shall pass over a great part of your letter with silent contempt, and oppose your false remarks with the plain truth. As the public will see your letter as well as mine, they will be able to judge your conduct and mine for themselves. You say that I seem not to know anything about the price of boarding in the city; but I know that the price is from three to five dollars, and from that to ten dollars; with an additional charge if the boarder should be sick for three months and upwards. I shall show how I calculate my expenditures by the bill that will be rendered to you,



and I believe it will be an important lesson to those who may undertake to board you hereafter. I have no person to help me to calculate or write, but fortunately took the advice of a friend, and got him to keep an account of all the times you stayed with me. You assert that your being at my house only added one more to the family; I shall prove that it added to the number of three. You know very well when you came, I told you I must hire a servant girl if you stayed with me. This I did for five months, at five dollars per month and her board. This I would not have done, unless you had given me ground to believe you would have paid me. After your departure she was discharged. Now, sir, how will you go to prove that yourself, and Mrs. Palmer, and the servant girl are one? In order to do this, you must write a new system of mathematics. You complain that I left your room the night that you pretend to have been seized with the apoplexy; but I had often seen you in those fits before, and particularly after drinking a large portion of ardent spirits, those fits having frequently subjected you to falling. You remember you had one of them at Lovett's hotel, and fell from the top of the stairs to the bottom. You likewise know I have frequently had to lift you from the floor to the bed. You must also remember that you and myself went to spend the evening at a certain gentleman's house, whose peculiar situation in life forbids me to make mention of his name; but I had to go and apologise for your conduct; you had two of these falling fits in Broadway, before I could get you home.

"You told me that I came up stairs in the night, and opened the cupboard and took your watch. This is one more of your lies; for I took it during the time your room was full of different descriptions of persons called from a porter house, and the street, at the eleventh hour of the night, to carry you up stairs, after you had fallen over the bannisters; and, as the cupboard door was open, the watch lay exposed. I told you next morning I put your watch in my desk and you said I had done right. Why did you not complain before? I believe that I should do the same again, or any other person in my situation, for had the watch been lost, you would have thought that I, or some one of my family had got it. I believe it will not be in your power to make one of my fellow-citizens believe, that at this period of my life, I should turn rogue for an old silver watch.

"You go on to say, 'Did you take any thing else? Have you assumed the character of a father confessor, as well as a son of Bacchus? Did you lose any thing? Why do you not speak out? You have been so long accustomed to lying, one more will not choke you. Now, sir, I have to inform you, I lost a silver spoon that was taken to your room, and never returned. Did you take that away with you? If not, I can prove that you took something else of my property without my consent. You likewise gave a French boy that you imported into this country, or was imported on your account, a nice pocket bottle, that was neither yours nor mine; it being the property of a friend, and has since been called for. I lent the bottle to you, at the time you was sick with what you call apoplexy, but what myself and others know to be falling drunken fits. I have often wondered that a French woman and three children should leave France, and all their connections, to follow Thomas Paine to America. Suppose I were to go to my native country, England, and take another man's wife, and three children of his, and leave my wife and children in this country. What would be the natural conclusion in the minds of the people, but that there was some criminal connection between the woman and myself? You have often told me that the French woman alluded to has never received one letter from her husband during the four years she has been in this country. How does this come to pass? Perhaps you can explain the matter."

This precious morsel we obtain as the result of a quarrel between Paine and his friend, and it is an apt illustration of the old saying, to the effect, that when a certain class of people fall out, honest men are benefited. Perhaps it might be for edification and profit, to have this letter read annually, on the anniversary of the birth day of St. Thomas Paine. It might possibly stimulate his admirers to greater zeal in striving to obtain the highest model of Infidel perfection.

My opponent has a short and easy method of disposing of any amount of evidence. All he has to do is, to tell us, "It amounts to nothing," and then put at the end, Q. E. D.—*quod erat demonstrandum*!—and

the case is as clear as darkness can make it. (Laughter.) What! is the moral phenomenon presented in the character of Christ so easily explained? Infidels have not always felt in this matter with my opponent, and I cannot conceive how any man, who is disposed to take evidence on any question in a spirit of candour, can dismiss such an argument in so summary a manner. If my opponent will turn to Dr. McCulloch's book entitled "Proofs of the Credibility of Scripture Writers," vol. 1, p, 240, he will find the following confession from Lord Bollingbroke, one of the wittiest and shrewdest writers that ever assailed Christianity. He says.

"The Gospel teaches universal benevolence, recommends the precepts of it, and commands the observation of them in particular instances occasionally; always supposes them, always enforces them, and makes the law of right reason a law in every possible definition of the word beyond all cavil. I say, *beyond all cavil*, because a great deal of *silly* cavil has been employed to perplex the plainest thing in Nature, and the best determined signification of words, according to the different occasions on which they are used" Bollingbroke, Essay iv. & 5.

"The Gospel of Christ is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." Bollingbroke, Fragment of Essays, xx.

Thus, out of the mouth of even an Infidel, the Gospel is shown to be a perfect rule of life. My opponent must remember, that the standard of perfection which he proposes, and which, if I understand it, amounts to obedience to the laws of our organization, is an abstraction which common people cannot comprehend; and, moreover, after he has arrived at the knowledge of these laws, they will require expounders, who must come with authority, otherwise these laws will become a jargon of confusion, as every man will claim an equal right to offer his exposition of the true theory. My opponent told us, that the precepts of the Bible lead to intemperance in the use of strong drink. True, he says, the Scriptures forbid drunkenness, but then they fail to tell us what drunkenness is! What next? He cited the marriage supper at Cana, in Galilee, at which, he tells us, Christ, after the guests had drank the house dry, furnished an additional supply of one hundred and thirty gallons of wine; and, as there were twenty guests at that wedding, this would amount to a little over six gallons apiece. He thinks this was a bountiful provision. So do I. Perhaps Mr. Barker will tell us where he has obtained his information respecting the number of guests. I cannot find any thing about this number, (twenty,) in my Bible, though I have spent some time looking at the account of the transaction furnished in this book; and, not only so, I am at a loss to know how the said water-pots, containing two or three firkins, *metretes* apiece, could amount to one hundred and thirty gallons! The *metretes*, called firkin, is used by the LXX, as equivalent to Heb. Seah, ( $2\frac{1}{2}$  gallons.)

And so, forty-five gallons would be nearer the mark, or one hundred and sixteen gallons, if equal to the Hebrew Bath. As to the number of guests, we are told that the mother of Jesus, Jesus himself, and his disciples, were invited to the marriage. How many disciples Jesus had at that time we have no means of determining; but we do know, and my opponent surely cannot be ignorant of the fact, that marriage ceremonies among the Jews were attended, when the parties were of any note, by a large train of the friends, both of the bride and bridegroom. And as this seems to have been an occasion of more than ordinary interest, there can be no doubt that the guests were



more numerous far than Mr. Barker is pleased to imagine. The bride, he knows, was usually attended by at least ten bridesmaids; and the bridegroom, if a notable personage, was attended by a large retinue of friends. Then, why so much? Did our Saviour expect them to drink it all? No! there is a far better reason for the abundance. According to the Jewish custom, as my opponent well knows, all the wine left after marriage ceremonies was sold and the money given to the poor; and for them Christ wished to make provision. Thus, every slander against the character of Christ is hurled back to the confusion of his assailant. (Applause.) Now, I should not have taken up my time in noticing this objection, were it not a sample of the reckless style of argumentation adopted by the enemies of the Bible, to vilify the character of Christ. What are we to think of a disputant, who, in the face of these facts, which he cannot deny without a fatal exposure of ignorance, can tell us that Christ intended to furnish each guest with over six gallons of strong drink? This looks like the desperation of blasphemy! The Bible allows the use of wine, but forbids the abuse of it. It forbids drunkenness. But what is drunkenness? says my opponent. Perhaps, if he would attend some anniversary of the birth of the tutelary Saint of Infidelity, he will not be any longer at a loss for an answer to his question. (Great applause.)

He says he does not traduce the character of Christ; that I have not proved he claimed to be a perfect character. Mr. Barker must pardon me for having taken for granted that he had some little acquaintance with the New Testament. I must advise him to read the Gospels before undertaking to vilify Christianity. My opponent attempts to represent me as opposing "Liberty, Equality, Fraternity," in every sense, because I object to it in the scope given by the wolves in sheep's clothing, who know in their hearts, that, had they the power, they would usher in another Infidel millenium, that reign of terror to the few! The few, by Mr. Barker's showing, are the aristocrat and the *priests*, as all ministers of the Christian religion, without exception, are denominated and denounced by my opponent, and by his brethren of the Sunday Institute, who chant odes to their nameless God, in anticipation of the downfall of every Christian ordinance and institution! The spirit of Infidelity is a revengeful spirit, (applause,) with all its professions of philanthropy; and, therefore, Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." To hear them talk of liberty and love, sounds like the bleating of pet lambs; but we know them, and we do not trust them. (Applause.)

I presented some of the prophecies which refer to Christ in evidence, but as he objects to them, notwithstanding the overwhelming array of proof, positive, plain and undeniable, I will present another fact, namely, that Jesus Christ was not only the subject of prophecy, but was himself the most illustrious of prophets, and give ample proof, by his prophecies, as well as by his miracles, of his divine commission. Bishop Newton gives a summary of these prophecies, (vol. 1, p. 391,) and it is a fair test of the Saviour's claims. Christ says, "I tell you before it come, that when it is come to pass, you may believe that I am He."

It is well known that Christ foretold not only his own sufferings, death and resurrection, but also the manner and circumstances of them. See Newton, *supra*. (The Doctor took his seat. Great applause)



## REMARKS OF JOSEPH BARKER.

I must again express my astonishment, that my opponent should found his arguments on the statements of the very book, the truth and authority of which are the points under discussion. Before he quotes from it as an authority, he should prove it worthy of trust. He should prove it a faithful record of events. Till he has done so, the arguments he brings on its testimony are worthless. He says Jesus was an illustrious prophet, and he quotes the Gospel in proof. But where is the proof that the Gospel is true? We have proved that many parts of the Gospel are false,—that they contradict each other: the Doctor has not yet proved any portion true.

My opponent says it is a slander to say that Christians ever make a distinction between *lying*, and the use of falsehood for a good object. He seems not to know what his own brother minister, President Mahan, of Oberlin College, and Paley, a minister of the English Church have written on this subject. Both distinguish between *lying*, in the common sense of the word, and the use of falsehood, even for personal convenience. A hundred Christian writers might be given, who make the same distinction, and give the same license to the use of falsehood. I am sorry my opponent is so little acquainted with ancient and modern Christian literature.

My opponent now acknowledges that those who have the Scriptures are no better than others, unless they practice what the Scriptures teach. He is becoming a little guarded in his assertions. At first, he exclaimed, "See what a difference between those who have the Bible, and those who have not!" Now, he qualifies his words. But he has to draw back still further, before he has done. Where are the men that *do* practice what the Bible teaches? There are no such men. The Bible gives *opposite* rules of life. Men cannot follow both. The Bible teaches lying, theft, murder, adultery, incest and polygamy. No worse precepts, no precepts more immoral can be found, than some of the precepts, even of the New Testament. Men, therefore, that should obey the teachings of the Bible, would be *worse* for it instead of better.

My opponent must qualify his words a little more, before they can be allowed to pass unquestioned. He should say, there are *some* precepts of the Bible which a man may follow to advantage, provided he gives them a liberal interpretation.

My opponent says, that the burden of proof, with respect to the prophecies, lies on me. He quotes fifty or a hundred passages, and calls them prophecies of Jesus, and contends that they ought to be *taken* as prophecies of Jesus, till I have proved they are not. This is simply ridiculous. Nothing would be easier than to prove that his quotations are not prophecies of Jesus. It would be easy to prove that many of them are no prophecies at all. But till my opponent has attempted to prove that they *are* prophecies, and that they *do* refer to Jesus, it is unnecessary to do so. My opponent knows, as well as I do, unless he knows less than I suppose, that before his quotations of pretended prophecies of Jesus can be of any use to him, he must prove, 1. That they *are* prophecies. 2. That they refer to Jesus. 3. That they mean what he says. 4. That the Gospel history agrees

with them ; and, 5. That the Gospel history is true. But he has not proved any of these points.

My opponent charges me with want of faith in all human testimony, with thinking every man an intolerable rascal. He will allow us, perhaps, to say, that the charge is false. We do not think every man an intolerable rascal. We know many men who are good and true. Nor are we without faith in human testimony. There are numbers in whose testimony we have the fullest confidence. The testimony we have called in question, is such testimony as is afforded in proof of the superhuman origin of the Bible. We have given our *reasons* for calling in question such testimony. We have shown that much of it is palpably false, and that none of it can be proved to be true. We have shown the best of it is doubtful and suspicious. We have shown that the men who gave it were sometimes ignorant, always interested, and never trustworthy. We have shown that many of them avowed their belief that the use of falsehood and fraud, in support of their religion, was lawful and praiseworthy ; and that those who did not *avow* this doctrine, acted on it. We have shown (what every one acquainted with the subject knows) that ancient history generally is fabulous,—that ancient *priestly* history is especially fabulous,—that on *no* subject has a greater amount of falsehood been employed, than on religion. If it be a sign of a bad heart, to doubt or reject the testimony given in support of religion and sacred books, my opponent is in the same condemnation as myself. I am not certain that he does not reject as much testimony as myself. He rejects the testimony of the Mormonites, respecting the Book of Mormon and Mormon miracles. He rejects the testimony of the Shakers, respecting the origin of their sacred roll. He rejects the testimony of the Mohammedans, respecting the mission and history of Mohammed, and the origin of the Koran. He rejects the testimony of the Chinese, the Hindoos and the Persians, respecting their sacred books, and the inspiration and miracles of their prophets and saviours. He rejects the testimony of the ancient Greeks and Romans, respecting the divine origin of their laws and institutions, the intercourse of the Gods with their ancestors, the wonders of Ovid's Metamorphoses, their accounts of their oracles, prophets and miracles. He rejects the testimony of all mankind on these subjects, except the small portion called Christian. He rejects nine tenths of the testimony offered on religious subjects by his brother Christians. As we have said, he rejects the testimony of the Latter-Day Saints and the Shakers. He rejects the testimony of the early Quakers, the most truthful sect ever known. He rejects the testimony given in favour of Swedenborg and his revelations, and the testimony given in favour of Spiritualism, the most puzzling and astounding testimony of all. Nay, more ; he rejects, at one stroke, the testimony of the whole Christian Church, for more than a thousand years, and the testimony of by far the greatest part of the Church, even to this day. What faith has he in the Roman Catholic Church and priesthood, the most numerous of all ? None. He calls that Church the man of Sin. He says deceit, and fraud, and murder, have been employed by that Church, without scruple, and without measure, from the beginning. He calls their holy legends, their histories of the Saints, the grossest fables. He denounces their accounts of miracles, relics, appearances of the Virgin,

of Jesus, of Saints, and the world of traditions which they deem as holy and authoritative as the Bible itself, as a world of falsehood, fraud and forgery. He goes yet further, and rejects the testimony of Unitarians and Universalists, and is an unbeliever in all matters pertaining to the history of their opinions, their celebrated men, and the virtuous lives and happy deaths of their friends. He will not even rely on the testimony of a brother Christian, in matters of religious controversy. He will call in question the veracity of members of his own sect, and even of his own church, and congregation, when it suits his purpose. Even in matters of business, he requires a written agreement, and a legal hand. Where, then, is the difference between him and me? He thinks there are truth and honesty in a small number, whose testimony goes in favour of his own opinions and prejudices: and we think there are truth and honesty in a still greater number. He has a corner in the Christian world, where he thinks the truth may be found; we have corners in the unregenerate and unbelieving world, where we know that truthful souls reside. My opponent is a greater disbeliever than I. He goes incalculably further in setting down men as *rascals* than I. Much of the false testimony that he attributed to rascality, I attribute to ignorance and credulity, and to mistaken piety and benevolence.

As to the letter of Thomas Carver, I thought at first it was a forgery, but afterwards I saw it was the outpourings of disappointment and passion. The writer asks, "Should I turn rogue for a silver watch?" It struck me, at the time, that a person who could write as he was writing, would turn rogue for something *less* than a silver watch. The best men that ever lived have had such letters written respecting them. You may get them written against any reformer, for a trifle. For a trifle more, you could get them attested. My opponent can assure you, that lies and perjury are common things with *some* pretenders to religion. *Others* can assure you that they are common things with *many*. But supposing the letter true, what does it prove? What has it to do with the question? If I should prove to you that Popes, Cardinals, Monks and Nuns, Protestant Bishops, Methodist preachers, and Presbyterian ministers, had been guilty of lying, stealing and murder, of drunkenness, fornication and adultery—as I easily could do—would it prove the Bible false? No. Suppose my opponent could prove the letter of Carver true, which he never can do—would it prove the Bible to be of God? Not at all. My opponent would gain more credit for himself, if he did not help his cause a little better, if he would keep to the question.

He says Bolingbroke speaks of the Gospel as teaching universal benevolence. What then? Suppose the Gospel *does* teach universal benevolence, is every book that teaches universal benevolence of superhuman origin? My opponent knows to the contrary. A book may teach universal benevolence in one part, and encourage slaveholding, tyranny, and every form of iniquity, in other parts. Our plan is to take the good and leave the bad, in every book. But my opponent must excuse me if I say, that I never trust the testimony of Christians, with regard to the contents of the works of unbelievers. They *may* speak of them truly; but I know they often speak of them falsely.

My opponent says he cannot find any statement in the Gospel, to



the effect that the number of the guests at the marriage of Cana was twenty. I never said that *was* the number. I simply made the *supposition*. But the supposition was not unreasonable. There might not be so many. The Gospel says it was Christ's first miracle. According to other passages, he had very few disciples till after he had wrought *many* miracles.

But it was usual to *sell* the wine that was left on such occasions, says my opponent. It seems going too far, to represent Jesus as making wine for sale, as well as for private consumption. The story is a rather awkward one for the advocates of teetotalism, deal with it as you will.

I will now proceed with my summary of the debate, so that those who wish may see what has been done and what has not been done.

The Doctor was to prove :—1. That the Bible is of superhuman origin—2. That its tendency, when so regarded, is to do good, and nothing but good.

To prove the first point, he was to produce—1. Internal—2. External evidence.

What has he done ? It is not for us to judge. We know what it was necessary to do. We will state some of the things which he has not done, and which remain for him to do.—He should prove—

1. That the style of the Bible is more than human. He should, therefore, state what are the marks which distinguish a divine from a human style.

2. He should prove that the contents of the Bible bear marks of a superhuman origin. He should therefore, state precisely what things man *can* originate in philosophy, morality and theology, and what he cannot, and then prove all the contents of the Bible to be of the *latter* kind.

He should have produced a few of the best written books, in different languages, and compared the best specimens of their style with specimens of the Bible style, and shown that the Bible specimens were incomparably the best.

He should then have produced the best books on morality, theology, cosmogony, history, astronomy and physiology, and given specimens of their best passages ; their truest, purest, and loftiest sentiments ; and then produced passages from the Bible on the same subjects, and shown that the Bible passages were infinitely truer, better purer, loftier. This he has *not* done. He has not attempted to do it. The man who *should* attempt to do it, would make himself infinitely ridiculous. Suffice it to say, that what we have done, we need not repeat. We have given the most decisive proofs, that the Bible is *not* divine ; that it bears the plainest, the most palpable traces, on almost every page, of a purely human origin. And now we call on our opponent to produce a book that bears on its pages more marks, or marks *more manifest* or *more melancholy*, of an imperfect origin, than the Bible. But this, we know, he cannot do.

1. He cannot produce a book that contains lower or grosser representations of God—one that more plainly attributes to Him the human form and human imperfections.

2. He cannot produce a book that attributes to God more bloody deeds, more inhuman butcheries, more heartless slaughters of unoffending peoples, of helpless, unprotected women and children.

3 He cannot produce a book that talks more childishly about astronomical, geographical, meteorological, or scientific matters generally.

4. He cannot produce a book that says more in favour of polygamy, concubinage—that represents polygamists as the special friends of God, as persons obeying in all things God's laws, and that tells us that the man who had *seven hundred* wives and *three hundred* mistresses was the wisest of them all—the wisest man that ever lived or that ever shall live.

5. He cannot produce a book more in favour of slavery, the subjugation and oppression of woman, and the absolute despotism of the husband.

6. He cannot produce a book that more expressly requires members of churches to obey their church rulers, or that lays a broader or a deeper foundation for Priestcraft.

7. He cannot produce a book that teaches false doctrines respecting political rulers, or that requires more servile, more absolute subjection and obedience to the powers that be, or that strikes more directly or more fatally at the civil rights of men.

8. He cannot produce a book that says more in favour of slavery, that authorises worse forms of slavery, that sanctions grosser cruelties, towards slaves, that connives more at the licentiousness inseparable from slavery, or that requires from slaves more absolute and universal obedience to the commands of their masters, whether good or bad, whatever those commands may be.

9. He cannot produce a book that authorises harsher treatment of children by their parents, or that speaks more strongly in favour of the free and unsparing use of the rod.

10. He cannot produce a book that contains a greater number of childish, trifling, ridiculous, contemptible laws about offerings, priests, and ceremonies.

11. He cannot produce a book that contains more cruel and revolting laws about the treatment of women and wives, than several of those in the books of Moses.

12. He cannot produce a book that contains more partial laws than those about servitude, bad meat, usury, and the like.

13 He cannot produce a book that represents God as more unjust than those parts of the Bible do, which represent him as punishing whole races of beings, throughout all ages, for the offence of one individual of each race, and as commanding innocent sons and grandsons to be hung or beheaded for a father or a grandfather's fault, or whole nations to be utterly cut off, man, woman, and suckling, for an offence alleged to have been committed 450 years before.

14. He cannot produce a book that represents God as more fiercely or implacably revengeful.

15. He cannot produce a book that contains a more horrible or infernal infusion of revenge and cruelty, than the 109 Psalm, said to be a Psalm of David, the man after God's own heart.

16. He cannot produce a book that goes further in the encouragement of cruelty—cruelty of the most savage and inexcusable kind—than the book which says, "O Babylon, happy shall he be, that taketh and dasheth thy little ones against the stones." Psalm 137.

17. He cannot produce a book that contains a greater number of contradictions, or contradictions of a more palpable or astounding character.

18. He cannot produce a book that contains more indecent or obscene stories, or more disgusting allusions, or more filthy exaggerations, than the stories about Onan, Lot, the wives of Jacob, Sarah, &c. and passages in the Pentateuch, the Song of Solomon, and the prophets.

19. He cannot produce a book that portrays a more deceitful, selfish, scheming, swindling supplanter, than the old Jew Jacob, who is said to have had such power over God as to have beaten him in a wrestling match, and to have won from God himself the new name of Israel, or conqueror of God.

20. He cannot produce a book that gives two more different or inconsistent portraits of the same person, than the Gospels of Matthew and John give of Jesus.

21. He cannot produce a book that teaches more foolish doctrines or that gives more foolish rules in relation to giving, lending, taking thought for to-morrow, laying up treasures on earth, selling all property and giving the proceeds to the poor, being content in whatever condition or calling we may be, and the like.

22. He cannot produce a book that gives a representation of the laws by which the universe is governed, and the affairs of mankind controlled, more at variance with the fixed and unalterable laws revealed by Nature and mankind themselves.

23. He cannot produce a book which presents for our admiration and imitation more defective or faulty characters than the prophet who could call down fire from heaven on his fellow-men, curse children, and cause forty and three of them to be torn in pieces by wild beasts, for calling him bald head; murdered 850 dissenting prophets in a day, hewed men in pieces in cool blood, lied, cheated, kidnapped, bought and sold human beings, bred slaves, lived in unbridled licentiousness, and practiced almost every known abomination.

24. He cannot produce a book that tells a greater number of ridiculous and impossible stories than those about a reasoning serpent, the talking ass, the swimming iron, the origin of giants, the first transgression, the tree of life, the flaming sword and cherubim, the tower of Babel, the confusion of tongues, the monster fable of the flood, the foxes and firebrands of Samson, the whale and Jonah, the devils and swine, the origin of the Moabites and Amorites, the experiments of Jacob on his flock, and the thousand similar impossibilities so gravely recorded as historical and scientific verities.

Yet all this he must do, and much more, before he can prove the Bible to be of God, by internal evidence.

Before he can prove the Bible of God by external evidence, he must, first, tell us what he means by external evidence, and show us its force.

He should define a miracle, and show how a miracle may be distinguished from events that are not miraculous.

He should prove that miracles have been wrought.

He should prove that miracles demonstrate the presence and special agency of God.

He should prove that devils or bad men never wrought miracles.

He should prove that God never wrought miracles, or caused them to be wrought, for the purpose of proving or tempting people to embrace false religions, or believe a lie.

He should prove that the magicians of Egypt did not work miracles.

He should prove that the false teachers mentioned in the Gospels



did not show great signs, and work great miracles, so as to deceive all that were not God's very elect, and incapable of being deceived.

He should prove that the miracles said to have been wrought by Moses, Joshua, Elijah, Jesus, and his Apostles *were* wrought.

He should prove that God wrought them to prove the truth of certain doctrines, and his approbation of certain persons, and of their sayings and doings, and not for the purposes of tempting, proving, misleading or deceiving men, in order to bring them to believe a lie and be damned.

He should prove that the Jews and Gentiles, in the days of Jesus were not very wicked; that they had not both rejected or corrupted previous revelations of God's truth; that they had not refused to receive the truth in the love thereof; that they had not pleasure in unrighteousness; or that they were not exactly the kind of men to whom the Apostle says God is accustomed to give up to themselves, to their own hearts' lusts, or to whom it is his plan to send strong delusions of the devil, to work before them and among them all kinds of lying wonders and miracles, irresistible in their power to deceive, to bring them to believe a lie, that they might be damned.

He should prove that the books of the Bible were written by the persons whose names they bear.

He should prove it by testimony that has not been proved untrustworthy, by being convicted of deceit and lies.

He should prove that the persons who wrote these books were specially, miraculously endowed by God, so as to be secured against the possibility of error or mistake.

He should prove this by arguments, such as men of common sense and common attainments can understand.

He should prove that the claims to divine inspiration put forward by writers of books, or by others in behalf of books, are not generally false.

He should prove that the claims put forth in behalf of the Bible are an exception to the general rule.

He should prove that the Jewish priests, and the Jewish scribes, and many of the Jewish prophets, who composed those books, or who had the care and management of them, were not, according to Jeremiah, from the least, even unto the greatest of them, given to covetousness, and that they were not, from the prophet even unto the priest given, every one of them, to deal falsely. Jeremiah 6: 13. That in transgressing and lying, and conceiving and uttering from the heart words of falsehood, they had not gained a deplorable notoriety; that truth had not fallen in the streets, and that equity could enter; that it had not utterly failed, so that he that departed from evil made himself a prey, as Isaiah says. That they were not the children of the devil, devising lies and plotting murder, like him, as Jesus says. That they did not forge and corrupt books, to aid them in their villanous plots. That the high priest Hilkiah, who pretended to find the Book of the Law of the Lord, as recorded in 2 Kings 22, did not forge the book to gain favour for his priestly ceremonies, his gainful institutions of offerings and sacrifices, and the establishment of the priestly power over the people.

He should prove that the early Christians did not practice deceit, use frauds, for the purpose of gaining proselytes, silencing objections, and extending their religious system.

He should prove that they did not, especially, write fabulous books, forge the names of celebrated characters to give them authority, and thus impose, first, on the ignorant and credulous multitudes, and ultimately, on the people at large.

He should prove that even the well-meaning and truly pious and benevolent did not use those pious frauds, believing they were serving God and blessing men, by endeavouring thus to spread abroad what they deemed to be the only saving truth.

He should prove that they did not labour in this department of piety and benevolence more than in any other, and that the result was not the production of a multitude of fabulous Gospels, forged Epistles, creeds and constitutions, false tales of revelations, miracles, and remarkable interpositions of Providence; forgeries in the names of Gentile oracles and philosophers, the corruption of the writings of Jews and Pagans, and such a multiplication of frauds, of all conceivable descriptions, as the world has never before either beheld or dreamed of.

He should prove that this system of fraud was not continued through every age of the Church, till the Christian priesthood, so called, gained the empire of the world, and introduced those ages of intellectual and moral darkness which are now, and must remain for ever, the wonder and the grief of every friend of truth, of freedom, of virtue and humanity.

He should prove that our modern priesthoods, both Catholic and Protestant, have not continued this system of fraud, these deceitful arts to this day, and that their defences of Biblical inspiration, and their pretended histories of the lives and deaths of heretics and unbelievers, reformers and philanthropists, are not, as a general rule, either a compilation of ancient frauds and forgeries, or the fabrication of new ones, published sometimes in pious and benevolent ignorance, and, at other times, for the purpose of perpetuating their power over the bodies and souls of their dupes, and maintaining themselves in ease and affluence, at the expense of the toiling millions of the community.

He should prove, in short, that he has something more than *hearsay* for his belief in the superhuman origin of the Bible; the hearsay of known and proved, of avowed and systematic deceivers, or of blind, unreasoning, superstitious dupes of priestly guile.

He should prove to us that the passages he quoted from the Bible as prophecies, *are* prophecies.

He should prove that they were spoken or written in reference to Jesus of Nazareth.

He should prove that the accounts of Jesus of Nazareth given in the Gospels, are *true* accounts.

He should prove, next, that these accounts are, what he says, a literal fulfilment of the passages he quotes as prophecies—that the prophecies and the records exactly agree.

He should prove that the Gospels were written by the persons whose names they bear.

He should prove that the persons whose names they bear were competent and trust-worthy witnesses of the things they profess to record.

He should prove that the Gospels might not have been, and that they were not, written long after the time when Jesus is said to have lived taught and died.

He should prove that they are not collections, of traditions believed

by the earlier Christians, but having all the uncertainty and mixtures of fable and exaggeration so common with the traditions of a dark and credulous age.

He should prove that the partial agreement and partial disagreement of the Gospels are not exactly such as might be naturally looked for in the works produced by different authors, but compiled from the same traditionary sources.

He should prove that there is something in the style or contents of the Gospels beyond what the powers of man might produce.

He should prove that the book has no errors, no contradictions.

He should prove that the character of Jesus, as portrayed in the Gospels, is a perfect character.

He should prove that he did not, according to the Gospels, teach false and contradictory doctrines, bad and contradictory morals.

He should prove that he did not, according to the Gospels, violate his own precepts, doing the very things which he warned other people not to do, on pain of God's wrath and damnation.

He should prove that he did not encourage hopes of earthly honour and power and wealth, and of national aggrandizement, in his disciples, which they never realized.

He should prove that he did not, according to the Gospels, make positive promises to his disciples of thrones and empires, of houses, lands, and friends, here on earth, which he never fulfilled. Matthew 19 : 27, 29 ; Mark 10 : 28, 30.

He should prove that he did not utter false prophecies respecting the end of the world, when he said, This generation shall not pass away till all these things—the end of the world and the like—shall be fulfilled. See Matthew 24 : 29, 34.

He should prove that, supposing the character of Jesus, as given in the Gospels, were a *perfect* moral character, it might not be a fancy piece—the production of love, veneration, and poetry, from their own resources and the aids afforded by the forms of varied moral beauty in the living characters around them, and the beautiful portraits of virtuous excellence presented in the history, the biography, and the poetry of their predecessors.

He should prove that the natural tendency of the human soul is not to beautify and adorn, to improve and perfect, the idea it forms of the object of its affection, its gratitude, its reverence ; and that the poet, the sculptor, and the painter, the historian, the biographer, and the novelist, do not generally, if not invariably, create for us forms and characters and scenes more beautiful, more perfect, more entrancing than the homely realities of nature and experience.

He should give us an argument to prove the necessity of divine revelation in ancient times, which would not prove as conclusively the necessity of a new revelation now.

He should give us an argument to prove the Bible essential to the present or future welfare of mankind, which does not, in effect amount to blasphemy against God, so long as the great majority of mankind are now, and always have been, left without the Bible.

He should prove that if God could, consistent with his goodness and justice, leave nineteen twentieths of his children without a supernatural revelation, he might not, consistent with his goodness and justice, leave the remaining twentieth without supernatural revelation.



He should prove that the Jews who had the Old Testament Scriptures were wiser or better people, in the days of the prophets, of Jesus and of Paul, than the Gentiles, who had not those Scriptures.

He should prove that heretical Samaritans are not generally better people than Orthodox Jews ; and that even unbelieving Sadducees are not less selfish, less deceitful, less cruel, less filthy, less dishonest, and less murderous, than the high professing sectarians and clergymen who make long prayers in the synagogues and public places, and once in a year, perhaps, appear unto men to fast.

He should prove that even now, their very enemies being judges, the heretics and unbelievers, as the priests misname them, are not the first in all beneficent reforms ; the bravest and most zealous advocates of freedom and the rights of humanity ; the boldest assailants of political and priestly tyranny ; the sternest foes of kidnapping, slaveholding, and man-hunting ; the truest friends of free discussion ; the most gentlemanly, courteous, and, in all respects, the best behaved and talented disputants ; the first to acknowledge and correct a mistake ; the last to call foul names, or attempt to appeal to the prejudices or rouse the passions of an audience.

He should prove that the churches and priesthoods of the day, whether Catholic or Protestant, are not the Tories, the conservatives of abuses, the props of despotism and tyranny, the bulwarks of oppression, the foes of free inquiry, the friends of blind belief, the persecutors and slanderers of men of science, and the enemies of all reforms, the advocates of bloody laws, the great obstructions in the path of progress, the plunderers of the poor and toiling, the flatterers of the rich, the idolators of the powerful, and the betrayers of the weak and friendless.

He should prove that even where the Bible is most extensively circulated, the people who make least of its authority, such as the old fashioned Quakers, who subject it to the light within ; the progressive Unitarians, who subject its teachings to reason, and modify them accordingly ; the bolder Universalists, who subject the book to their benevolent instincts, and allow no authority to a passage till it has been forced to speak the language of humanity and philanthropy ; the anti-supernaturalists, who take the book as a set of human compositions, and receive or reject its teachings as seems best to their own judgments ; and the liberally educated men of the world, who have kept themselves out of the meshes of the Church and the priesthood, and who know no guide of life but their own good sense, and better feelings ; he should prove that these classes of men are not the best, the purest, the kindest, the most liberal and talented, the most honest and truthful, the most just in their dealings, the most upright in their public or political transactions, the most generous patrons of worth, the readiest to do good to all as they have the opportunity—the best, the most respectful as well as affectionate husbands, the most agreeable as well as the most faithful of parents, and the happiest as well as the most honourable and useful of mankind.

He should prove that those who regard the Bible as wholly divine, who blindly submit to its teachings, or, rather, to the teachings of their priests, are not, with some exceptions, the most morose and uncivil, the most conceited and uncourteous, the most intolerant and inhuman, the most proud and uncharitable, the most ignorant and

T<sup>o</sup> be tied, the most unnatural and inhuman, the most deceitful and treacherous, and when provoked by the freedom of manly inquiry, the most malignant and revengeful, the most ferocious and bloody. None can hate like those whose hate is aided by religion. None can so relish the horrors of another's martyrdom, or enjoy with such zeal the agonies of his heretical victim, as the blind adorer of a Bible or a priesthood.

He cannot prove *one* of these things.

He should, also, name to us a war more bloody or more inexcusable than the war of the Church, called the Holy war.

He should point us to an institution more inhuman or devilish than the Inquisition—the Holy Inquisition—the pet institution of the clergy.

He should tell us of a bloodier or more butcherly massacre than the massacre of St. Bartholomew.

He should name an order of men more crafty or dangerous, more proverbial for the employment of every forbidden art for the accomplishment of their deadly aims, than the Jesuits, the most holy order of the Church.

He should mention a place of more doleful sound, or more melancholy meaning—a place, the mention of which is associated with the idea of darker deeds, or more revolting crimes, than the nunnery or monastery, the holy of holies of the Church.

He should mention a modern institution of more gigantic proportions, of more deadly influence, more fraught with injustice and cruelty, more fruitful of tears and tragedy, more ominous of coming evil, more discreditable to a great and mighty people, or more distressing to the wise and good of every nation upon earth, than American slavery, the nursing of the American Church and clergy.

He should name a calamity more appalling and tremendous than the Irish famine; or guilt more atrocious than the guilt which caused it; the guilt of the English aristocracy and State priesthood, the worshippers of the Bible.

He should mention a war more unjust than the opium war, waged by the Bible-believing rulers of England.

He should name to us doctrines more absurd, more monstrous, more impossible, more licentious, more blasphemous, than the doctrines of modern Protestant orthodoxy. (Hissing and applause.)

• Take the doctrine of the Trinity: one God in three persons: three persons, each person God, and yet not three Gods. The first person is the father of the second, and the third proceeds from the father and the son, yet neither is before or after the other. All are of one age. The son is as old as his father, and the grandson is as old as either. The first of these persons demands satisfaction for man's sins; the others do not, though they are all one God. The second becomes man, suffers and dies; the others do not. The united Godhead and manhead are crucified and buried; go into hell; rise again from the grave on the third day. These are not a tenth part of the absurdities of this doctrine. The doctrines of original sin, the atonement, imputed guilt and imputed righteousness, justification by Christ's merits, &c., are as foolish, as absurd, as monstrous, as blasphemous, and as mischievous, as any that can be found.

## REMARKS OF REV. DR. BERG.

(Immense applause.) My opponent seems to have unburdened himself. He charges me with calling him foul names. It is not in my power to use the utter malignity my opponent evinces in attempting to brand with infamy the character of the best and purest men in this or any other land.

He charges me with a long string of sins, of omission and commission, which if any man should undertake to answer, would make him as old as Methuselah before he was done. (Laughter.) Among his so-called absurd stories of the Bible, he mentions the fact of Balaam's ass speaking. He might as well have let the venerable brute go by without challenge. He was a sensible ass, and there have been many asses since his day, who have opened their mouths to much less purpose. (Uprorious laughter and shouting.) Jonah's whale. Could not God Almighty prepare a fish large enough to swallow a man? And it is expressly asserted that the fish was prepared for that very purpose. He may as well let him alone.

My opponent has spoken with learned precision on the subject of geology. He has doubtless large acquaintance with the subject, gathered from personal investigation; for, as he walks by sight and not by faith, it cannot for a moment be supposed that so consistent a casuist would, in order to invalidate the Mosaic history, quote Mr. Hitchcock and expect us to receive him as authority superior to Moses. He has not, however, furnished the results of his own knowledge or experience. Perhaps he will yet do so. The details will, no doubt be of thrilling interest. But let him do as he may, what a miserable piece of deception and presumptuous imposture is presented in this whole ado about geological testimony! Geology, as a science, is yet in its infancy. Its oracles are as contradictory as the sophisms of Atheism. They contradict one another, and even themselves. Whom shall we follow? Shall we go with Buckland, when in company with Cuvier, Le Duc Dolomien, and others, he tells us the traces of the Mosaic deluge are indubitable; or, shall we believe him when, in his *Bridgewater Treatise*, he modifies his views? Shall I take my stand with Hugh Miller, when, in his "Old Red Sandstone," he teaches that "the system began with an age of dwarfs, and ended with an age of giants?" or shall I follow him in his "Footprints," in which he reverses his former theory, and at the very base of the system, "discerns one of the most colossal of its giants;" and, instead of an ascending order of progressive development, asserts a descending order of progressive degradation? Which of Lyell's contradictory positions shall I take? There is one point, at least, in which all agree, and it is this: "There is not a geological theory extant, which would not be overthrown, and the whole science revolutionized, by the discovery of a single new fact." Miller p. 313, says: "It furnishes us with no clue to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to him only. A stray splinter of cone-bearing wood, a fish's skull or tooth, the vertebrae of a reptile, the jaw of a quadruped, or the humerus of a bird—all, any of these things, weak, insignificant as they may seem, become, in such a quarrel, too strong for us and our theory.



The puny fragment, in the grasp of truth, becomes as irresistible a weapon as the dry bone in the hands of Samson of old, and our slaughtered sophisms are piled up, heaps on heaps, before it." This is the testimony of a man who *is* a geologist. The probability is, my opponent is not a practical geologist at all. If he were, he would not preach Hitchcock, praise Hitchcock, and for all practical purposes, if not swear, at least affirm by Hitchcock, as lustily as he does ! (Laughter.) Is this the kind of evidence upon which the Bible is to be discarded ? Are we to take the mutterings of geological wizards, who peep out of the dust, as louder and better truth than the contents of this book ? Geologists must be more modest. Let them tarry in Jericho till their beards be grown ; and when the science which they are cultivating is out of the cradle, and able to stand erect upon its feet, the first impulse of its generous manhood will be to proclaim, from the very heart of this great earth which Jehovah has made, that the Bible is the book of God, as surely as heaven and earth declare his glory, and show his handiwork. (Applause.)

According to the code of disputations, I am not at liberty to introduce a new topic into the closing speech. I confine myself to some remarks, recapitulating, and appealing to all within the sound of my voice, to cherish the Bible as a precious gift, beyond all price that can be named, in its influences upon the dearest interests of humanity. The superiority of the Christian Revelation over the traditional revelation of Deism is manifest in the fact, that the one rests its hopes for the future upon a positive basis, whilst the other is built upon negation of every thing supernatural. This is not philosophical, because, as the very existence of Nature establishes the fact of a supernatural and overruling power as the originator of this glorious framework, the government of the intellectual and moral parts of the creation of God would call for a corresponding indication of the Divine will and purpose, in clothing it with those subtle attributes which are spiritual and immortal. We have shown that man's nature leads him to worship ; that his character becomes assimilated to the being which he worships ; and that whenever man has been left merely to his own resources, his course has been a downward one of superstition, abominable idolatry and licentiousness. We have proved, that man possesses no resources by which to extricate himself from this abyss—that art and science could not do it—that all philosophy ever effected towards the deliverance of the race was to make Atheists of Idolators. I have shown, that before any religion can challenge universal obedience or assent, it must be invested with the marks of superhuman authority—that it must be accredited of God by indications that shall attest its divine origin. Hence, the necessity for miracles and prophecy is a philosophical necessity. The Bible, to be of God, must bear not only internal evidence of its divine origin, but external also. My opponent utterly denies the superhuman authority of the laws, doctrines and institutions of Christianity. Then, I have shown that he has no foundation upon which he can build the authority of law at all. Laws of merely human origin, depending on no eternal principles of divinely revealed and divinely attested right, are no laws at all. Men may make and men may unmake them. Without a law from God, one man's authority is as good as any other's ; and thus anarchy stalks forth upon her work of desolation, and amid the ruins of civil freedom

and social order, and the sad wrecks of domestic purity and peace, the grand negation of Infidelity stands confessed, as an accumulation of positive horror, desolation and woe—a calamity of direst influence upon all the relations of life. I have shown that to deny a superhuman revelation places the Infidel in the sad predicament of utter inability to pronounce the name of a specific God, or to account for the harmony of the attributes ascribed to the Deistical idea of a Supreme Being, or even to tell what those attributes are, or even to show, with any degree of certainty, what object the Supreme Being, (if, indeed, there be one in his creed,) proposed in the Infidel's creation. I have endeavoured to show you that the internal evidences of the Scriptures sustain its claims; that the alleged contradictions offered by Infidel assailants are captious cavils; that these apparent discrepancies are often the result of the employment of language accommodated to human infirmity; and that the argument by which such accommodation is denounced as pernicious, is neutralized by the clear and positive declarations that God, as God, is not subject to the passions, or arrayed in the form of humanity, so that they who would pervert the Bible on this account, do it in the face of its own protest. I have shown that the more close Bible history is studied, the more clearly is the verity of its facts established; for it has been manifest that the Infidel objections against the Mosaic account of the deluge and the ark, paraded with so much pomp of authority, are idle and absurd.

In short, regarding the purity of its morals, the varied extent of its subjects, the harmony between the laws of the Bible and the operations of Providence—the clear and distinct explanation of phenomena, such as the introduction of sin, sickness, misery and death into the world, which, without the Scriptural solution, are problems which Infidelity can never unravel or reconcile with the idea of a God who governs in accordance with the laws of justice and mercy—regarding, I say, all these things, and the want of man's nature, which seeks for and feels after that light beyond the grave furnished in the Gospel, and then, above all, the glorious example of Christ, so pure, lovely and gentle, startling the world by a blaze of celestial glory, when the midnight darkness of corruption was blackest, and calling men to the path of the Gospel, by the most wonderful attestations of divine power, in working miracles, and blessing the poor and the outcast with the sweet mercies of heaven, and offering to sinful men the wondrous plan of redemption through the blood of the cross, fulfilling the plainest predictions in the circumstances of his own life and sufferings, death and resurrection, and himself predicting events which were literally accomplished, not only in the terrestrial fulfilment of his mediatorial work, but after his ascension in heaven—regarding all these things, and the consistent testimony of Evangelists, disciples and apostles, who sacrificed all for Christ and the Gospel, and lived and died in the defence and in the faith of it, and gave the best practical testimony, in the holiness of their lives, that they were the messengers of God and of Christ, I cannot conceive of any amount of rational doubt but must yield before the pressure of this flood of testimony.

We love this Bible. We can conceive no severer calamity to the race than to be deprived of its pure morality—and we know of no blacker gloom, even in imagination, than that which pours its shadow over the soul, when the weary spirit is breaking through the dissolving

walls of its earthly house, unsolaced by the light of life ! No Bible ! Oh ! horrid deprivation ! No Bible ! Then is the world one grand enigma—a tangled tissue of contradictions, unanswered and irreconcilable. I see the flowers springing from the warm bosom of the earth, and lifting their meek eyes towards heaven, and I say, surely there is a God, and the fragrance is earth's incense of praise. I hear the birds singing among the branches, happy and free, rejoicing in the pure air and sunlight of the bright heaven, and I say, surely there is a God, and this music is nature's anthem of thanksgiving. I look out upon the furrowed field, and the springing corn smiles its blessings upon the God who sends the soft showers in their season. I see the joy of the harvest, and the golden sheaves praise him, and the fruitful trees praise him, and in full concert, all his works declare that He is good. But I hear a cry of anguish—it is the moaning of an infant gasping in its mother's arms. I see it pale and quivering in its agony ; I hear the wail of sorrow which woman alone can utter as she bows to weep over the dead whom she has borne. This world, what is it ? A wilderness of graves ! A mighty charnel house ! from which groans of pain and sorrow are for ever rising to the heavens ; and I ask, "Is this world governed by one God who is good, and by another who is evil ? And is it so, that the evil is mightier than the good ? Wretched man that I am ! How shall I oppose the wrath of the malignant being who wars thus constantly against human happiness, and finally so prevails that men die ? and dying, shall they ever live again ? What answer shall I give ? Shall they live again ? And if they do, will that life be a blessing or a curse ? What can I say ? There is no Bible ! And every grave confounds me—the joys of life perplex me, its sorrows depress me—I am afraid to live, I dare not die ! Oh ! what can I do without the Bible ? What can I know without it, that shall still the eager questioning of the restless, deathless spirit that is beating, like a caged bird, against these earthen walls, struggling after the purer, wider range of its immortal sphere ? I know nothing, except that I am a child of sorrow and an heir of death. I can do nothing but regret my existence and submit to my fate. So says the Infidel ; not so the Christian. This world is no enigma to him. He cannot explain every detail, but he can see a glorious harmony between the operations of Providence and the testimony of the Bible. He knows that God is good. He knows that God is holy, that moral law has its penalty for transgressions, as surely as natural laws have theirs ; and, therefore, he knows there will be sorrow where there is sin ; but then, he learns this is not remediless. Christ has repaired the ruin, and provided the remedy. It is faith in him as the author of a new life, that is mightier than the power of death. It is faith which binds the soul to Christ, and raises it through all these scenes of sorrow to the joys of the heavenly inheritance. Let us cherish this Bible ! Let us read its words, pure as silver refined. Its precepts are apples of gold. In keeping its commands, there is infinite reward. Let America keep the Bible, and the Bible will keep America ; it will be the salt of divine truth, that shall rectify the tendencies to moral corruption, whether in the family, in society, or in civil government. It shall save the land from Infidel licentiousness and misrule. Remember that God no sooner caused any part of his will or word to be written, than he also commanded the same to be read, not only in the family,



but also in the congregation, "that they might hear, and that they might learn, and fear the Lord their God, and observe to do all the words of his law." Defend, protect, and love the Bible, and the God of the Bible will cause his presence to be your glory, and upon that glory shall be the defence of his own almighty arm! God grant to you all the blessings promised in His word to them that love his truth, and ever save our country from the blasting mildew of Infidel folly and falsehood.

My opponent may deride the faith of Christians as sheer submission to the frauds of a Protestant priesthood, but so long as ministers of the Gospel enjoin upon men the duty of searching the Scriptures, we can let this assertion pass, with others, alike unfounded, and leave our faith and character to the ordeal of that day, when the fire shall try every man's work, what it is : and the ways and the word of God shall be finally and for ever vindicated !

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### CLOSING SCENES.

As soon as Dr. Berg had finished, Mr. Barker left the hall. A friend of Dr. Berg took the platform, and while the audience were separating, read some resolutions in favour of the Doctor and the Bible. "Less than one fourth of the audience," says the *Philadelphia Register*, "voted for them. The more serious part of the audience did not vote at all. The great majority seemed to take the thing as a farce. The result of the vote made a good many long faces on the stage and front seats. A short silence ensued, followed by a burst of obstreperous laughter, and cries of 'the Infidels have it.' And so ended the most remarkable debate ever held in America."



THE FOLLOWING  
WORKS BY JOSEPH BARKER,  
MAY ALSO BE HAD.

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AUTHENTIC REPORT OF THE PUBLIC DISCUSSION  
between Joseph Barker and William Cooke, in the Lecture Room,  
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